



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

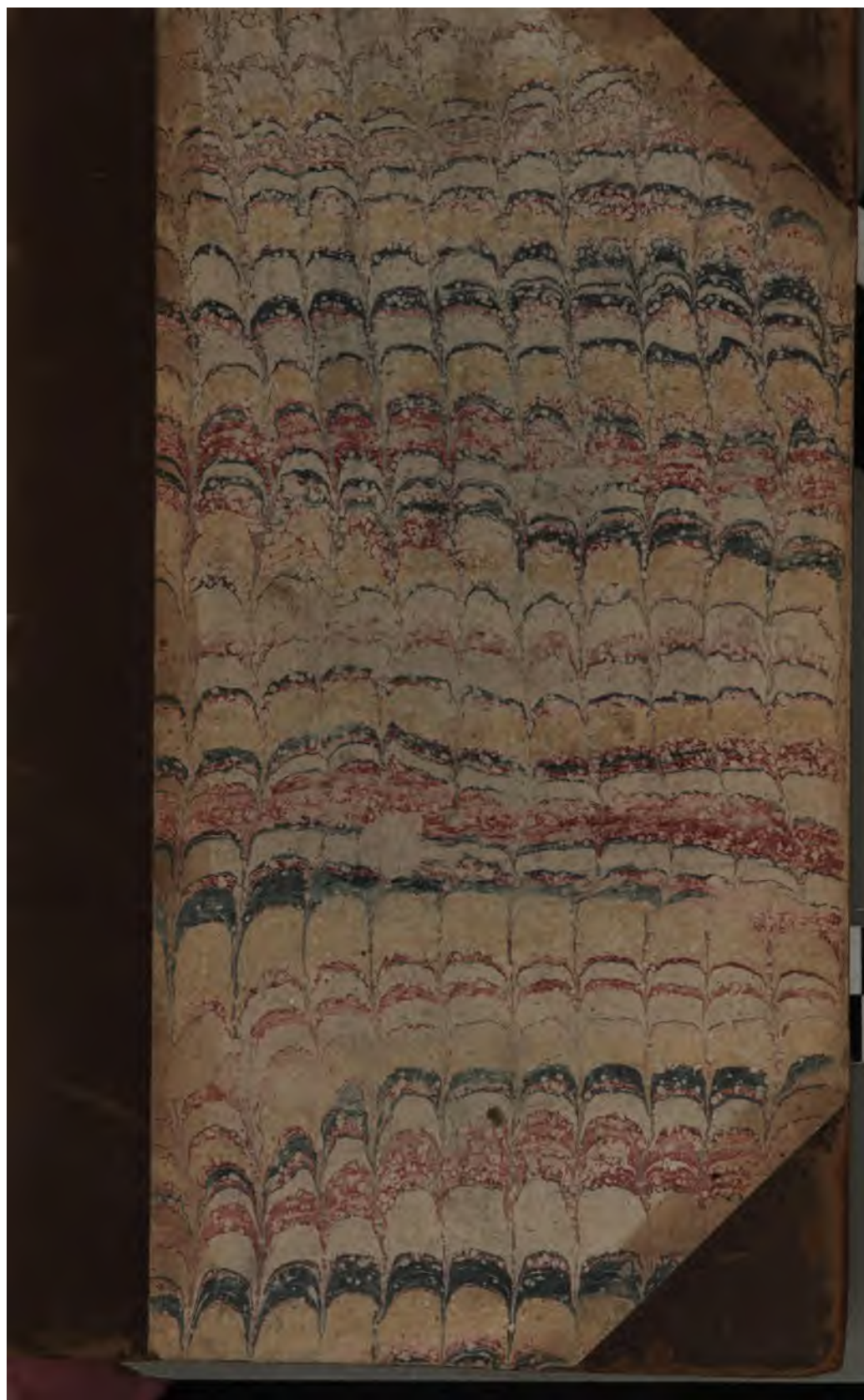
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



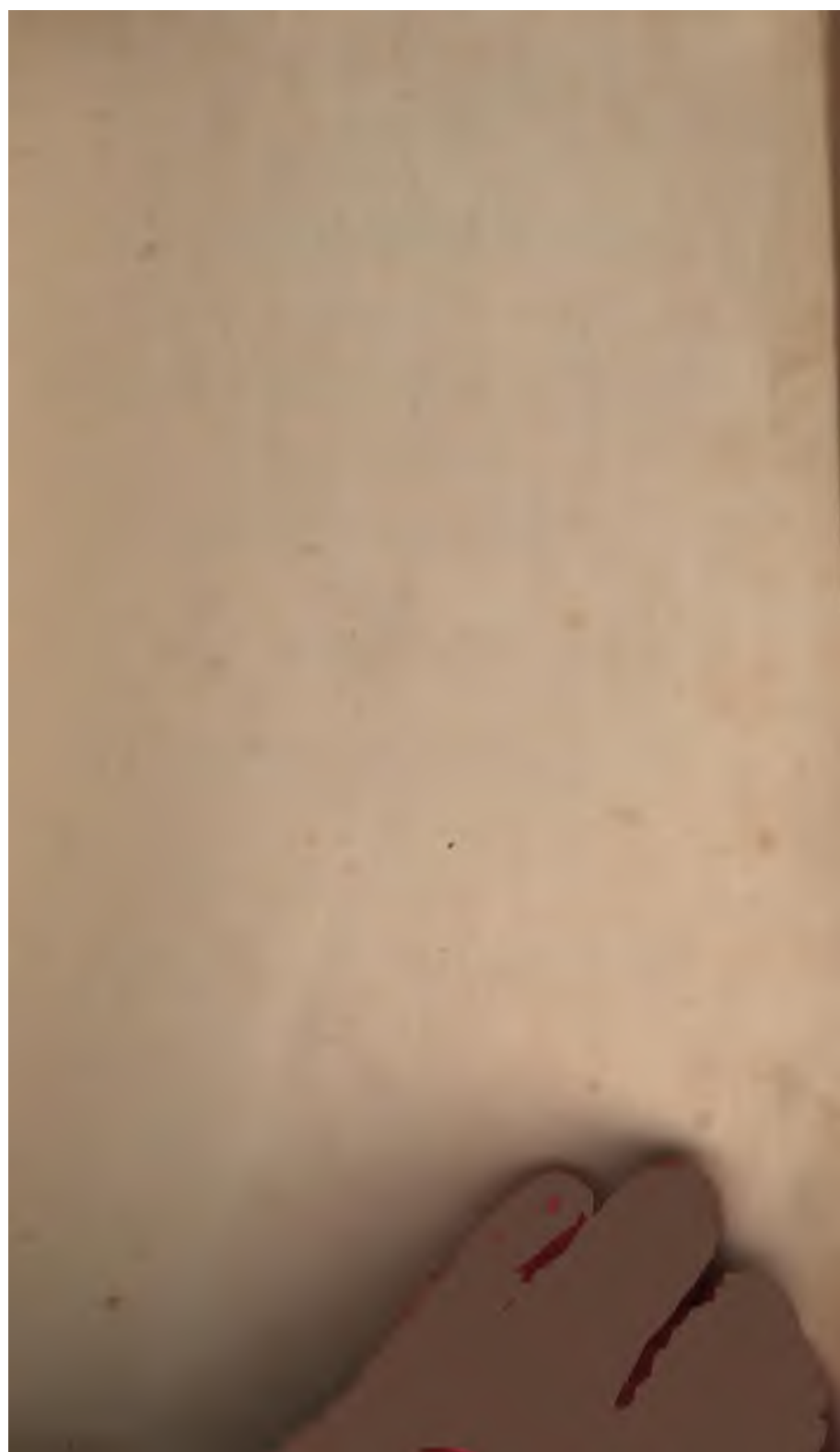


600007411J

34.

481.







A
NEW INTERPRETATION
OF A PORTION OF
THE THIRD CHAPTER OF GENESIS,
VIEWED IN CONNEXION WITH
OTHER PARTS OF THE BIBLE;
INCLUDING
AN INQUIRY
INTO
THE INTRODUCTION, NATURE, AND EXTENT, OF
SATANIC INFLUENCE IN THE WORLD.

“ For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.”—MARK iv. 22.

LONDON:
J. HATCHARD AND SON, 187, PICCADILLY.
1834.

481.



LONDON :

IBOTSON AND PALMER, PRINTERS, SAVOY STREET, STRAND.

C O N T E N T S.

	Page.
CHAPTER I.	
Preliminary	1
CHAPTER II.	
Examination of the Third Chapter of Genesis . .	48
CHAPTER III.	
On the Deluge	116
CHAPTER IV.	
Relating to the Psalms	139
CHAPTER V.	
Relating to the New Testament	159

A NEW INTERPRETATION
OF A PORTION OF
THE THIRD CHAPTER OF GENESIS.

HEADS OF THE PRELIMINARY CHAPTER.

THE Bible noted in the Revelations as delivered by God's own hand. The seven seals, and their being opened in succession, indicate that the contents of the book are of difficult access, and to be gradually revealed. pp. 3, 4.

Probable reason of a partial and temporary concealment of certain portions of the Divine records. p. 6.

The true meaning of Scripture to be judged of by analogy with human compositions. p. 6.

Satan the "prince of this world," proved by our Saviour's own declaration, and by the general prevalence of evil. p. 7.

Probability that many of the wrong interpretations made by good men, and many of the cavils made by bad men, may have been tacitly allowed to make a stand in the world, in furtherance of that delay of information, which is necessary in the scheme of chronological prophecy, the subjects of which are to be made manifest in succession. p. 10.

Improbability that the first ordinances, consequent upon the fall, were of no immediate import to the early, as well as future, posterity of Adam. p. 12.

The curse denounced upon the first-born son of Adam and

Eve, together with the destruction of the old world by the deluge, a strong presumption that a more inimical spirit was upon earth than could spontaneously arise in the posterity of God's *deceived* children. p. 13.

The prophecy of a Saviour in the 3rd of Genesis not understood in the early ages, nor fulfilled till four thousand years after the delivery of it; which may serve to convince us of the occasional reserve of *early* prophecy, and the probable inwrapments of the *early* narratives of Scripture. p. 15.

Bishop Porteus looks upon the temptation of our Saviour by Satan as a literally true transaction which took place upon this earth. p. 16.

Satan's remarkable assertion, that the dominion of this world had been delivered to him, apparently accounts for many of the evils existing in it: but the cause why it was so delivered remains to be sought out in Scripture. pp. 16 & 17.

Encouragement to believe that the mysterious system of God's dealings with mankind may be on the eve of its development. p. 20.

Evident cause of God's revealing the circumstances of the fall of man. p. 21.

No disapprobation shown to those who own an imperfect belief, when they evince a desire of further knowledge. p. 24.

Encouragement offered to diligent investigation. pp. 25, 26.

Some prefatory observations upon original sin. p. 40.

Extraordinary mandate given from the beginning of the world to prevent any intercourse or intermarriages between two different sorts of people inhabiting the earth. pp. 40, 41.

The infringement of the command brought on the vengeance of the deluge. p. 42.

A positive description of two kinds of people continued in the New Testament. p. 42.

CHAPTER I.

PRELIMINARY.

WE learn from the Scriptures themselves that no addition must be made to the sacred canon, yet so little knowledge have we hitherto drawn from the word of God concerning his dealings with that part of the human race which has ever continued in darkness, that some people look for a second revelation to explain the mystery. Our moral and religious duties are indeed made quite plain in the Bible, and even the general scheme of Christianity is sufficiently developed, for all practical purposes, to those who are able to consult the page of inspiration. But the surface of this globe is chiefly covered by nations entirely dark with respect to the revealed God, or by individuals in declared enmity against him. And, even with respect to ourselves, there is much of ignorance and perplexity, which thoughtful and inquiring minds would gladly dissipate and clear up. It is true that we have received, from the merciful hand of the Divine

Being, a volume of moral instructions, and of religious information, which has been carefully and wonderfully preserved for us by his chosen but erring people the Jews; and, from the prescience evinced in the narrations of that book, and from the fulfilment of some of its prophetic parts, the wisest and the best of men have been fully and awfully convinced of its inspiration. But some of the learned are still at a loss to know why they cannot perfectly understand the whole of it. Was this, however, reasonably to be expected? Let us consider the vision in which the first delivery of the book is portrayed, and the presumption of temporary reserve which it suggests to us.

Rev. v. 1.—“ And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.”

The circumstance of the book being sealed with seven seals, which were to be opened in succession, while the difficulty of opening the book was so great, that no mortal man could prevail to do it, gives due intimation of guarded purposes, and ought to prepare our minds for gradual information. We should not be surprised, after this, to find in the book in question an obvious and a recondite meaning, or a first and second sense, which nothing but time can bring out, just as we have already seen many of

the obscure intimations of the Old Testament explained by the clearer revelations of the New. So, in the subsequent tenth chapter, we find an angel presenting a little book to St. John, and telling him that he "must prophesy *AGAIN* before many peoples, and nations, and tongues, and kings." This must particularly include the Apocalypse, which St. John wrote, and of which Sir I. Newton says, "The event will prove the Apocalypse; and this prophecy, thus proved and understood, will open the old prophets; and all together will make known the true religion, and establish it."

But, in the mere succession of the two books, we may recognize the two covenants, or the Old and New Testaments, the latter of which was evidently preached *again*, as being an emanating fruit and elucidator of the former. This, to a certain extent, we have already found it to be, and may still more, to our endless benefit, provided the latent truths of the Old Testament are first sought out as an authority. For, although we are advertised in plain language by each of the Testaments, that there were secrets which had been kept from the foundation of the world, we cannot but apprehend that they were only kept till an appointed time. Meanwhile, we may detect a reason for the partial and temporary concealment. We are informed, from the begin-

ning, that, after the fall of our first parents, there was a most subtle and ensnaring adversary in force against their future prosperity, while they were to be assisted in the warfare by the Redeemer. We may consequently conjecture that some of the methods employed for our rescue and security would necessarily be kept secret from such a wily adversary. And, in due time, that is, after the shedding of Christ's blood, we shall in the New Testament meet with a fair avowal of the great cause of secresy. May we not then indulge the hope, that, in these latter days, a retrospective view, cast back upon the long-darkened prophecies and narrations of the Old Testament, will allow us to perceive by degrees an uninterrupted flow of information, either simply narrated or abstrusely prophesied, in as regular a succession from the very beginning as were the six days of creation? And, may we not trust that, when those circumstances, which darkly relate to the human race, are at length developed, they will clear up many obscurities which at present perplex us? Now it is plain that our best method of judging of the true meaning of Scripture must be by analogy with such human compositions as are level to our understandings, and seem most calculated to attain the end proposed. We do not see that any profane author, professing to give a history, ever

omits any of its essential parts. Is it then to be imagined that the Deity, when graciously, and in many respects minutely, affording us a daily account of the creation and the fall of man, would really pass over without notice any circumstances of alteration, which were of so important a nature, that they would necessarily affect the future world even down to the present times? Of the extensive prevalence of evil we are not permitted to doubt. So far is the world, as it now exists, from being pure, and holy, and obedient to God's commands, that we generally recognize the dominion of Satan. This is perfectly in harmony with what the Bible teaches us to expect. Thus our Saviour, in accordance with other parts of Scripture, calls Satan the *prince of this world*, an acknowledgment so extraordinary, and yet so much in agreement with what we see in the new world, and have read of in the old, that we cannot but conjecture that there must have been some introduction of this malignant being, some sufferance or permission for his power to be thus active among us. It is no objection to this idea that the permission has not yet been clearly pointed out, but has remained a latent truth in Scripture, as we can easily apprehend that some things may, and indeed are apprized that some things are. Scripture, assuming the task of prophecy, occasionally obscures the purport of its

language, and by such means can give a complete systematic history, although some of its earliest parts may not be calculated to become obvious, till the unveiling hand of time shall make them so. Thus the objects of a distant region, when viewed in prospect, appear to us intricate, and different in shape from what they really are. This is particularly exemplified in the course of a river, winding among hills and woods, some parts of which resemble a small lake, the continuous parts being occasionally obscured. Just so, in the course of chronological prophecy or narration, the *uninterpreted* parts leave an intersecting veil, the withdrawing of which may, in some cases, be reserved for the latter times, when the Christian conflict will become more severe, and the latter call of the nations occasion those *troublous times*, which will require stronger spiritual helps from Scripture: for it is most truly said, that "in all God's dealings with man, he has not looked so much to the benefit of individuals, as to the attainment of the greatest aggregate sum of good."

As God demands our worship and our love, we may be sure that he will choose to be finally justified to man by the contents of the book which he has himself delivered; and that he will call for his justification at the hands of man himself, according to the rules of right and wrong

originally inscribed on the human heart, and subsequently taught and enforced in that book, which is indeed our refuge now, and holds out the prospect of everlasting happiness to those who follow its precepts. Perhaps the justification of the Divine counsels is nearer than we imagine. As all *profane* knowledge is manifestly increased, and general education, together with the extensive dispersion of the Holy Scriptures, is paving the way to a higher degree of *divine* knowledge, we are encouraged to look forward to that deeper insight into the word of God, of which frequent intimations are given to us in the Bible. For example, the prophet Daniel, when describing the last times, expressly declares that "knowledge shall be *increased*." Thus also Amos iii. 7, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." And, again, when Jeremiah is relating the punishment of the wicked oppressors, and the return of God's people, he adds, xxiii. 20, "*In the latter days ye shall consider it perfectly.*" That is, as we may fairly suppose, when freed from many previous impediments.

From the representation of a book given from heaven, but to be opened with difficulty, and from all the intimations of previous reserve, and the promises of subsequent knowledge, we may

perhaps properly infer, that many of the wrong interpretations, and many of the ingenious methods of explaining away the literal meaning of an immature prophecy, by calling it figurative or doctrinal, have been hitherto tacitly permitted. Many of the cavils of evil men, also, may have been suffered to make a stand in the world for a time, on account of the useful delay, which, as temporary substitutes, they were capable of effecting for latent truths. The keeping back of such truths for a season is a necessary measure in the scheme of chronological prophecy; and a due apprehension of the necessity, in such cases, of a gradual disclosure, ought ever to keep us from the impatient expectation of coming at once upon the whole of a prophetic case. There may be that belonging to it, which is not to be understood till an appointed time.

The view which is here taken of the mystery which surrounds for a season certain portions of divine revelation, is corroborated by the New Testament at least quite as much as by the Old. Thus we read these words in Ephesians iii. 9: "And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God." And that mystery will in some degree reach down to the latest period, we find by St. John, who, in the 10th chapter of Revelation, is forbidden to write

that which the seven thunders uttered, though at the 7th verse it is added, "*In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.*"

Thus, to the very last, there is an acknowledgment of information purposely kept back; but we may be sure, according to our Lord's own words, that the budding forth in due season will be as punctual as the harbingers of an approaching spring. In the mean time, as has been already stated, from the difficulty announced at the delivery of the heavenly book, and by the sealing up of its contents, we ought certainly to be prepared for partial concealments, and we must not wonder if all things are not immediately obvious and exposed. On the other hand, however, when the deity, in the 3rd of Genesis, enters upon the great subject of the *fall*, and the consequent change which took place in man's condition, we ought not to suppose that he would formally deliver sentences and ordinances, some of which were either devoid of meaning, or at least not calculated to convey any information, while *all*, as far as we can immediately perceive, were unproductive of any early consequences. We know that the events in the succeeding chapters, although the first of the sort happening in the world, and related with

considerable detail, are never interpreted as any fulfilment of those sentences and ordinances, but are passed over as mere episodes, instead of being the leading circumstances which explain the future condition of mankind. But, finding as we do, in the 3rd and 4th chapters of this book, that the Deity presided in person at the fall, or had immediate knowledge of every transaction that succeeded it, can we admit the conclusion that he would superintend such a scene in his newly-created world, and interfere in its first incidents, and direct its conduct, and transmit the record of all this in his revealed word, and that at considerable length, if his first ordinances and consequent sentences were of no immediate import to the early, as well as to the future, course of the posterity of his *fallen* but commiserated son Adam? Adam, it will appear, had evidently become an ensnared victim to Satan's subtlety, and was, consequently, as all Scripture shows, either in his own person or in that of his posterity, to be contemporary with Satan in this world, (the spiritual house of bondage,) and suffering under his temporary dominion, till finally rescued from this slavery by the Saviour, and the long-continued scheme of redemption. And if, at some appointed time, the 3rd chapter of Genesis shall be more particularly and more satisfactorily construed than it is at

present, and its literal meaning be allowed to become apparent, we shall probably see, in its first ordinances, the latent cause of that temporary abandonment of the greater part of the nations of the earth, which, both before and since the flood, has shut them out with apparent partiality from the light of God's countenance. Though the world which we inhabit is a *fallen* world, and though its course is consequently altered, it is still under the guidance and superintendence of God, it is in fact God's world; it cannot therefore be a maze without a plan; nor can that plan be meant to remain a secret for ever, because we are always encouraged to "search the Scriptures," and because we know that the time is coming when the scoffers will be put to confusion and to silence.

Now, when we reflect upon the extraordinary circumstance, that the first-born male child of Adam and Eve was cursed by the Deity, and, according to Cain's own words, to be *hidden from his face*; and when we consider also, the fact that the old world was almost brought to a conclusion by the avenging waters of the deluge, we can scarcely avoid the inference, that there must have been, (though the subject is involved in that mystery which is always acknowledged in Scripture,) some worse, and more powerfully inimical spirit upon earth, than could sponta-

neously have arisen in the posterity of God's own created and *deceived* children. Adam and Eve evidently continued worshippers of God themselves, and brought up their children to sacrifice unto the Lord. How then are we to account, either for the great wickedness before the flood, the preponderating darkness of the nations which peopled the earth after it, or the voluntary blindness of determined rebellion which prevails among individuals living under the full light of the Christian dispensation?

And here we may, with the greatest probability, conjecture, that some of the acknowledged secrets, kept from the foundation of the world, had their commencement in the ordinances pronounced in consequence of the dereliction of man, while they were at the same time so expressed, that the inward meaning lay hid in the outward semblance. It is certain that we have not as yet derived any knowledge from the passages in question, which can enable us to solve the mystery. Some of the sentences are passed over as nugatory, or receive such an interpretation concerning reptiles, as renders them of no account in the great scale of information. But it does not follow that this should be always the case. We must remember, that even the advent of our Lord, although of such high and universal importance as to include the redemption of man-

kind, was not clearly descried, in the original prophecy which announced it, till long after that prophecy was delivered, while its fulfilment did not take place till after the lapse of *four thousand years*. We are prepared, then, for the probable obscurity of early narratives. We may conceive that, while they seem to relate the most simple histories, as in the case of Cain and Abel, a secret and a more universal meaning may remain behind. Let the appointed season come, and their true import may be developed. We shall then see their original bearing upon those dark scenes of the world, which we are now desirous to understand, because reproached by infidels for our ignorance. And if that reproach should so stimulate our researches, as to pave the way for a deeper insight into the divine counsels, the wrath of bad men will be over-ruled, as has ever been the case, to serve the eternal purpose of God.

Our Saviour calls Satan the prince of this word, and it cannot be denied that a great portion of its inhabitants seem to be devoted to the secret horrors of his temporary reign. Meanwhile, there are those who openly deride the Scriptures, and insidiously dwell upon the corruptions of Christianity, the great overspread of the Mahometan imposture, and the vast predominance of paganism. All this contumely the

well-read Christian bears with patient firmness, because he sees in Scripture that a temporary state of depression in one party, *the little flock*, and a state of contemptuous hostility or enmity in the *many*, the *world*, is to form a part of the spiritual warfare which God's fallen people have to undergo in this world. It is the discipline which they must endure during Satan's acquired though temporary dominion upon earth, and which will not cease till the utmost penalty of the original transgression is fulfilled.

That Satan has an *actual* dominion in this world cannot be rationally doubted by any considerate reader of the fourth chapter of St. Luke. And the much-esteemed Bishop Porteus, in his fourth lecture upon the temptation of our Lord, looks upon the offer, which Satan makes to our Saviour, of the sovereignty of this world, as a real transaction which literally took place upon earth. Now, it appears, in the sixth verse of that chapter, that God had *allowed* Satan the temporary dominion which he offered, for he thus addresses our Lord, "All this power will I give thee, and the glory of them: *for that is delivered unto me*; and to whomsoever I will I give it." And then he adds, in the seventh verse, "If thou therefore wilt worship me, all shall be thine." But our Saviour refused to worship Satan, or to receive the sovereignty

from him ; can we then hesitate to acknowledge that, for a season, the dominion remained with Satan? Meanwhile, the Lord's prayer has taught us to pray for *God's kingdom*, which is *to come* ; and, till that time, the true Christian will behold with resignation the superior prevalence of Paganism, Idolatry, and Mahometanism, though he may be no doubt permitted, without any fear of disapprobation, to search in the Scriptures for the original cause of such a state of the world.

This then is the point in question. As both divines and laymen unite in acknowledging the fact of the great prevalence of Satan's power in the world, we seek to deduce from Scripture, why and how, that is, in what manner, and for what purpose, Satan and his agents first gained permission to act so extensively in the world as we see they do, and as Scripture warrants us in believing that they do. For the warfare of God's people with the opposing spirit of the world is the constant theme of Scripture. It is there shown that, even after the time of the millennium, Satan will *again* be suffered to *deceive the nations* for a short time. This, by the way, incidentally shows, (if we are prepared to receive it,) that the dark and rebellious nations are *at present deceived*. Nor can their utter blindness be so well accounted for upon any other ground

than that which is indirectly pointed out in the Revelations, and supported moreover by the general declaration that *Satan deceiveth the whole world*. In the mean time, all this permitted wickedness gives time and scope for those trials which the fallen race must undergo before the terms of their redemption can be fulfilled. The severe and protracted season of winter must be endured before the grain can spring up and ripen for the harvest.

Before we proceed to the fuller developement of the researches contained in the following pages, it is requested that time may be allowed to judge of their accuracy. Even if they are well-founded, we must not expect that they will approve themselves at once to the conviction of the serious inquirer. The new views taken of certain passages in Scripture will require an accumulation of evidence to establish their truth. New opinions, whether religious or scientific, are never readily digested. The Reformation, the Copernican system, the circulation of the blood, were all vehemently contested and slowly established. Still, notwithstanding such depressing recollections, the following remarks are hazarded, in hopes that, as the faculties of man improve, (and this improvement is eagerly promoted by the infidel for other purposes,) the long existing, and in some instances probably

the permitted, "dullness of the natural man upon spiritual subjects,"* may cease. More enlightened expositors will then undoubtedly come forward; and we may trust that the Scriptures will be so fully interpreted, as to afford conviction to all willing hearts, and form a highway for the return of God's people to the beacon city, Zion. According to all Scripture, there is to be a time, when "princes shall come out of Egypt;" (the house of spiritual bondage, see Rev. xi. 8;) and "Ethiopia shall stretch out her hands unto God." And then "the kingdoms of the earth" are called upon to "sing praises unto the Lord." We may therefore hope, that all the nations which have been deceived, may, like the men employed at the eleventh hour in the parable of the Lord of the vineyard, receive an equal portion of the Divine favour with some of the first called. This certainly coincides with our Lord's declaration that "the first shall be last and the last shall be first;" as well as with the merciful declaration of the Almighty in the 9th of Romans, "I will have compassion on whom I will have compassion." After such words from *above*, no one, but the actual haters of the revealed God, can imagine that there will be any thing like injustice or undue severity in the final settle-

* Horsley.

ment of man's account with his Maker. In the mean while, however, we may rest assured, that, whatever dimness may obscure either the early or the later prophecies relating to the progressive and avowedly mysterious system of God's dealings with mankind, no part of it will be allowed to become manifest until the exactly appointed time. But that time may not be far distant. Twilight gleams, like the budding of the fig-tree mentioned by our Lord, may already have begun to usher in the approaching day, to which the great dispersion of the Scriptures in various languages seems certainly to give an opening. The 6th verse of the 14th chapter of Revelations may be now receiving its fulfilment, "*And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.*" And soon may that prophecy of Matthew also, (xxiv. 14,) be fulfilled, "*This Gospel of the kingdom shall be preached in all the world for a witness to all nations; and then shall the end come.*"

That learned, pious, and dispassionate layman, Sir William Jones, considers the first eleven chapters of Genesis as giving a true account of the creation of this earth, together with the fall of mankind. Now, to those who so apprehend

them, it must be apparent that the Deity has shown, by the free though brief account given there, that it is his pleasure we should in some degree be made acquainted with the original plan of the world, and that alteration of it which was occasioned by the *induced* ambition of our first parents. And we cannot but feel the wisdom and mercy of such a disclosure. The consequences of the first transgression have brought on such a debasement in the state of mankind, as have left it inferior to the other works of God; and thoughts derogatory to the honour and glory of his Creator might arise in the reflecting mind of man himself, were not the culprit made acquainted with the guilty share which he had in the degradation. Accordingly the Old Testament has, by the especial hand of Providence, been constructed, preserved, and carefully transmitted to us, as a standard history of the Divine proceedings, and a constant dispenser of all the rudiments of divine knowledge. To this the New Testament has succeeded; and all, that has either passed, or is to come, is now included in the pages of holy writ. The deep rudiments lie in the Old Testament, and the elucidations in the New; while the chief scope of each, is to show the great warfare, and the innumerable dangers, into which the disobedience of our first parents has brought us; and to point out the

means of atonement by which God's mercy has enabled us finally to escape them. In the mean time, the Deity has drawn us to the diligent perusal, and due appreciation of this book, by the assent and veneration which spontaneously arise in all well-disposed minds, and are firmly rooted in those, whose observations enable them to perceive, that the outline of the course of affairs in this world is according to prophetic testimony. And yet, the self-styled philosopher has been thought worthy of being listened to, when he has asked, "why a Revelation was given?" He not being able to comprehend the spiritual reciprocation which it causes between the Parent Creator and his upholden children.

But, though the fulfilment of many prophetic intimations, and the evident tendency that there is toward the fulfilment of others, have long shown their prescience, and established our general belief in their divine origin; there yet remains so much of obscurity in some parts of Scripture, that we may very rationally conjecture respecting the parts in question, wrapt as they are in mystery, that they relate to those circumstances of the world which it is also beyond our power to explain; such as the long-continued darkness of the Pagan nations, the great overspread of the Mahometan religion, and the lamentable degree of corruption among

the professors of our own. These instances of ignorance, mockery, and departure from the revealed will of God, when considered with reference to his almighty power, wisdom, and holiness, must often seriously, and even painfully, arrest the attention of those, who, at the same time that their happiness is dependent on the "sure word of prophecy," are liable to hear in the world such plausible though superficial arguments, and such "spruce reasoning," upon these instances of apparent anomaly, as they are unable to refute.

It is true that the perfectly plain parts of Scripture are all-sufficient, as far as their eternal welfare is concerned, for the generality of people, who give to them, and to their pastors, reverent attention. "The secret of the Lord is among them that fear him." And so, in the 10th Psalm, "Lord, thou hast heard the desire of the humble; thou wilt prepare their heart, thou wilt cause thine ear to hear." But, in addition to the class of humble readers, there are others, who, from education, leisure, temperament, and an indiscriminate intercourse with the world, stand in need of a higher degree of information, that they may have a higher degree of conviction; and it does not appear, from Scripture, that any person, having a thirst after more conviction, should be discouraged. When our Sa-

viour required belief from one of the multitude, and the poor uninstructed man cried out, with tears in his eyes, "Lord, I believe, help thou mine unbelief," there was no disapprobation expressed concerning his acknowledgment of an imperfect belief, but rather an implied approbation of his desire for more, inasmuch as his request for the child was immediately granted. We may paraphrase the poor man's speech thus, "Lord, I am willing to serve thee, give me more conviction than I have." Now, it may certainly be alleged, without any fear of presumption, that there are thousands in the present day who are in this poor man's condition, well-inclined as to religious belief, but wishing for a stronger conviction, such as can only be found by a further and a more complete developement of the book of God. There are indeed others, "who delight to hold their (preconceived) opinions, undisturbed by analysis, or the consideration of the most natural inferences." The latter do not wish to be broken in upon by any new interpretation of the divine records, and would probably be addressed upon such a subject in vain, but the former may be prepared to hear with attention, and weigh with candour, any elucidation of what is confessedly, and even painfully, mysterious, which may appear to harmonize with the acknowledged word of God. By what process

then must such an elucidation be carried on? Taking into view at one time the purposely-veiled truths, and at another time the ordinary simplicity of the Scripture narratives, in which, however, incidental communications of deeper import are occasionally included, it must be chiefly by admitting and examining the most natural inferences, that we can hope to find out what Providence has rendered elusive for a time, though it is destined to come ultimately within the scope of simple but diligent investigation. Thus too may we be enabled to trace, step by step, through those devious paths, the original cause of the seeming discrepancies in the existing state of mankind. These may have been hitherto allowed as stumbling-blocks to some, and trials of faith to others. For, it is observable, that, while the ready stumbler "kicks" against the "first pricks" he meets with and proceeds no further, when some of the wisest and the best of men have met with an ambiguity in Scripture, which did not concern their eternal welfare, they have been willing, both from their head and from the heart, to give credit for what they did not understand, and pass on to what they felt to be equally plain and profitable.

While, however, we reverence the mental submission, as well as the devout feeling, of those who are not startled either by real difficulties or

apparent discrepancies in the acknowledged word of God, there is no reason why we should set bounds to the serious investigation of what has been hitherto concealed. The most fearless and unshrinking examination of revealed truth is quite consistent with the most humble and teachable spirit. Our Saviour says to those "sheep" that "hear his voice," that is, those who in faith listen to, and receive his Gospel, "*seek* and ye shall *find*, knock and it shall be opened unto you." Here then there is not only permission but encouragement. Difficulties *will* be removed, obscurities *will* be cleared up. But then it will be in due time. We have been expressly informed that the all-important book (the Old Testament) held in God's hand, which St. John was so anxious to understand, was sealed with seven seals. Are we not prepared by this to apprehend, that the information contained in it, will, for a season, be partially bestowed; sometimes plainly, when our eternal welfare is concerned, and sometimes obscurely, when a remote subject of prophecy is in hand? We have seen that the first intimation of a Saviour in the woman's seed was long latent, as it was long unfulfilled. Is it not then in perfect accordance with this evident method of the Old Testament to conjecture, that, among the concise statements in the 3rd of Genesis, there may

still remain some other long-concealed truths? From the eminent instance of long-protracted concealment in the prophecy of our Saviour, it cannot well be deemed, either an unauthorized supposition or an improbable circumstance, that some part of the prophecies, both of the Old and the New Testaments, were not to be developed till an appointed time. Some clever writer, but an enemy to Revelation, has said that "prophecy will not bear pressing." He has most truly said so; for extremely various, and wonderfully elusive, are the methods by which Providence has stated, and at the same time guarded that progressive disclosure, which is meant to exhibit the Divine prescience afresh in every succeeding age.

It has been already remarked, that the prophet Daniel, in his last chapter, which treats of the "last times," has said, "*knowledge shall be increased.*" We may, then, possibly be upon the eve of that increase; and we may gradually derive from it such information concerning the subjects of our wonder, as will set aside the presumptuous because unauthorised expectation of a second revelation; and at the same time give us an insight into the cause of that long-continued darkness of the erring and hostile nations, which, from believing ourselves without scriptural guidance upon the subject, we have attributed, to-

gether with every other dereliction of man, to the original sin of Adam. That this sin existed to a certain degree, we must believe, from the representation of Scripture, but surely there is no warrant for supposing that it existed to *such* a degree, as to account for the subsequent (though at first but partial) wickedness of the old world, or the preponderating darkness of the present. On the contrary, it is clear, from the 3rd of Genesis, that the ambition and disobedience of our first parents did not arise spontaneously in their own bosoms, but were the fruit of evil suggestion, instilled into their minds by a spirit of acknowledged power and superlative subtlety, whom we afterwards find to have been Satan in a state of rebellion against God. Their disobedience therefore, however fatal to their happy estate, avowedly arose from the intervention of foreign agency, inducing a dereliction which otherwise might never have happened. The first transgression, then, may be looked upon with more reason as an adventitious circumstance than an inherent and everlasting principle of contamination. Adam and Eve evinced no desire to set up an obstinate defence, but, in simplicity and truth, acknowledged their beguilement by the serpent. Their subsequent conduct is in harmony with this disposition of mind; for they brought up their children to sacrifice unto the

Lord. But the argument which most strongly corroborates this view of the subject, is the mitigated light in which their heavenly Father manifestly beheld their disobedience to himself. He immediately cursed the betrayer, and ordained an atoning Saviour in their own fallen but favoured race. We may say *favoured*, for surely in that ordination we must descry favour, and remote forgiveness; as the permitted blood-shedding of the Son, in order to rescue Adam's posterity, was certainly more indicative of the commiseration of God than of his anger.

In addition to the above alleviating circumstances in favour of our first parents, may it not most reasonably be asked, whether it is probable that the first created of God, the work which he "saw was very good," the "man made in his own image," should be so fraught with sin, as to overspread the new world of his Maker and Redeemer, for the space of six thousand years, with corruption, rebellion, and darkness? Is it probable that the prescience of God would have permitted him to do so? Would not infinite wisdom and infinite beneficence have cut him short at the beginning of a career so destructive to himself, and so abhorrent to the holy will of God? May not the humblest reader be permitted to pause and reflect upon this case? It is one which *demands* reflection, honest and un-

biased reflection. Without this we are neither competent nor worthy to give an opinion. If, from position, or education, or profession, our passions or our prejudices are enlisted on one side of the cause, unless especial care is taken to guard against this undue bias, we shall run great risk of being partial judges. The really pious, however, *will* exercise this caution, and they will carefully guard against *any* misconception, whether it militates for or against their preconceived opinions.

When a person commits a fault in the season of youth, a season which Adam's unconscious simplicity may in some degree be supposed to resemble, we do not, according to our usual principles of judgment, look upon him as for ever contaminated. Every kind, and just, and considerate parent is wont, in such a case, to chastise, and teach, and forgive his child, rather than cast him off as reprobate. Now, we not only feel that we have such a parent in the Deity, but *he professes himself to be so*; and the fact is confirmed by the remission of Adam's sin, which, through the atonement of Christ, we receive in baptism. Our trial of dutiful behaviour, like that of the forgiven child, then begins afresh; and thus far do the spiritual interests of those descendants of Adam, who receive baptism, seem, to common apprehension, sufficiently accounted

for. But then there are millions who, for many ages, have not received baptism ; and apparently that exclusion, connected with the great predominance of sin in the condition of man, both before the flood and since, remains to be accounted for in Scripture, upon more certain and more perceptible grounds than any which the fall of Adam into Satan's deeply-laid *snare* can afford. That the snare was powerfully deceptive we are fully warranted in concluding ; for it was laid by a being so subtle and intelligent, as to foreknow the fatal effects which would follow the disobedience thus temptingly proposed.

Now it will assist us in the present inquiry, if we advert to the *interest* which Satan had in the fall of man. That he had some great and peculiar interest in it is plain ; for he would not otherwise have run the risk of incurring the further displeasure of God, by introducing sin and misery into his newly-created world. Now we know that Adam, to whom the dominion of the new world had been in the first instance given, was, after the fall, doomed to sorrow all the days of his life ; while, from the subsequent information supplied by the New Testament, we find that Satan had become prince of it. This then was Satan's triumph. To him were given for a season " the kingdoms of the earth, and the glory of them." Under this temporary reign,

therefore, sin might abound that did not necessarily originate from Adam, a fallen indeed, but penitent and favoured being, in whose especial genealogy we find the following long succession of righteous men, Seth, Enoch, Noah, Shem, Abraham, Isaac, Jacob, Job, Melchisedec, Moses, and Elijah. But, leaving this illustrious line of patriarchs and prophets out of the question, it does not seem reasonable to suppose that all the holy confessors and martyrs, or all the chosen "mothers of Israel," were deeply imbued with original sin. At least it seems both unnatural and irreverent in us to conclude, that the original principle of all the enormities of which we have heard in the old world, or which we witness in the new, could emanate solely from Adam and Eve. They were two beings whom God had very recently created in his own image. Of the especial formation of Adam in the image and likeness of God, we are so frequently reminded, in the otherwise concise account of his creation, that the weight of such repetition ought to be duly attended to, when we charge Adam and Eve with being the fountain-head of *all* sin. Adam is styled in Scripture the *Son of God*; and the *figure of him that was to come*. In addition to these representations, we must remember, as has been already stated, that, although both Adam and Eve were beguiled, they were

not afterwards obdurate, but brought up their children to sacrifice unto the Lord. Moreover, for the rescue of this eldest son of the earth, and that of his posterity, from the partially-successful but uncompleted snare of a strong adversary, the Saviour condescended to die. There is likewise room to think that Adam and Eve were considered rather infirm than guilty, inasmuch as they were never banished from the presence of God. This certainly allows us to draw the inference, that their transgression was not judged to be so heinous as that of Cain, who was banished for the murder of his brother; while in this case, on the contrary, Adam and Eve were taken under the protection of God, were clothed by him, and what is still more, received the *promise of redemption* at his hands.

At the same time, our first parents were evidently in some state of great calamity; and the *early corruption* of the world, with the *predominance of sin* in the state of man, is most *certain*. This, together with the great extent of the present blindness towards the revealed God, is the difficulty which we propose to investigate by a stricter search into the early chapters of Genesis. Nor are we without a clue, unless we give it up by supposing the language which affords it to be merely figurative, under which supposition many important truths of Scripture

may be laid up in *secrecy*. But the late Bishop Porteus, speaking upon this subject, says, "In the first place, it is a rule admitted, and established by the best and most judicious interpreters, that, in explaining the sacred writings, we ought never, without the most apparent and most indispensable necessity, to allow ourselves the liberty of departing from the plain, obvious, and literal meaning of the words And if, whenever we meet with a difficulty or a miracle, we may have recourse to a figure, metaphor, or vision, we shall soon reduce the sacred writings to nothing else." Bishop Horsley is of the same opinion, and has, by venturing upon a more literal interpretation of the Psalms, shown us much new matter in them, and such as will greatly coincide with the subject upon which we are entering, when the prefatory observations shall have cleared the way for their introduction.

We have been apprized that Satan had gained a pernicious influence in the world, but have we ever been informed of his expulsion from it? On the contrary, does not the whole of Scripture, as far as we yet understand it, go to prove that Satan has still virtually a *dominion* upon earth? It is therefore to the prophecies relating to him and to *his seed*, in the world, that we must look for elucidation concerning the *predo-*

minance of sin, and that degree of open enmity, which the greater number of the nations, still dwelling upon earth, bear towards the worshippers of the revealed God. That is, we must seek for more determinate information upon that subject than we have yet been able to draw from Scripture. And as, at this late day, we still find ourselves without scriptural knowledge concerning some of the most striking appearances in the world, may we not, without presumption, continue to search into the prophecies, as into an unexhausted mine, trusting that the Old Testament will prove a perpetual source of light and information, by constantly affording such a page of reference, and fountain of authority, as we often stand in need of, when reading some of the later statements of the New? These, owing to a slightly varied type or idiom, at first appear isolated or abrupt, insomuch that, in several instances, they have been passed over as figurative; whereas, had they been fairly traced back to their germ in the Old Testament, they would have immediately evinced the literal meaning both of the early hint and the latter illustration. As we value certainty, therefore, ought we not to refer the progressive statements of the New Testament to some authority beyond our own interpretations? Let us, therefore, still look back to the firmament of the Old Testament, from

whence shine those distant stars of early intimation, which ever shed a small, indeed, but pointed light, upon the more expanded information communicated to us in the New. In the meantime, it may be useful to observe, with respect to those more expanded truths, that the early commentators of the christian era, not having been accustomed to explore, without great difficulty, the deeply-implanted lights of the Old Testament, could not readily conceive that many of the luminous passages and narrations, which they found freely "scattered over the surface" in the New Testament, were to be taken literally ; while the slight variations, visible in the subsequent details, prevented them from seeing that these were, in fact, a continuation and a development of previous intimations.

We must observe, moreover, that historical or doctrinal information is frequently interwoven with moral instruction, so that the one may for a time pass for the other ; and it is manifestly according to the intention of Divine Providence that it should be so ; for, without it, that degree of uncertainty, which favours a reserved communication, could not exist. We know that some things were to be kept secret till the coming of Christ, and it might also be requisite to keep other things back for a time *after* his coming. The subsequent space, comprising the

christian dispensation, was then to be filled up by the progress of redemption, and the warfare which it was permitted to encounter; and we may well suppose that the various scenes, to be transacted in it, would be successively designated in the chronological prophecies, yet so as not to become obvious till their appointed time. St. Paul says, at the beginning of that period, "*I have fed you with milk and not with meat, for hitherto ye were not able to bear it, neither yet now are ye able.*" This, although primarily alluding to doctrine, may also indicate the necessity of gradual information. At all events, we acknowledge germinant prophecy, and we are commanded to "search the Scriptures." Let us not then, at this late day, when all other knowledge is increased, doubt of that which the prophet Daniel has promised us in "the last days;" nor confine ourselves wholly to the fixed opinions of former schoolmen. This has always been a ready shield and constant refuge for the inert, the indifferent, and the unprofitable servant; all of whom must nevertheless be sensible, that the old school has been overtaken by advancing knowledge in every stage of its existence. This advance is inevitable, where there is, as in the Apocalypse, a series of prophecies, which proceed in succession to describe a chain of events chronologically.

We cannot reasonably complain of the occasional obscurity of the prophecies in question, after having been so freely and openly informed, that there is a spiritual warfare going on with that strong and superlatively subtle adversary, who ensnared our first parents, and is still endeavouring to extend his conquests over their posterity. This information, which our own observation and experience must in some degree confirm, ought, as has been already hinted, to suggest to us, that there may be a necessity for secrecy and guarded purposes, where there is such a strong and subtle power to elude. One reason, doubtless, why the prophecies of the Old Testament, and even some of its narrations, are for a season wrapped in obscurity, is that we may be kept so far subject to gradual development as to behold the Divine hand exerted in every succeeding age. But they may also be thus framed, to guard, for a given time, from the knowledge of our destroying enemy, some of the most effectual methods of our preservation.

But some men would put a stop to our inquiries, by the discouraging yet plausibly-sounding argument, that to meddle with Scripture is dangerous both to Scripture and to ourselves. It is difficult to imagine how the humble and diligent inquirer can be injured by strictly obeying the injunction to "search the Scriptures." And, as

to the injury which the Scriptures may be supposed to suffer, does the objector forget that to Scripture nothing can be added, neither can any thing be detracted from it, by the most fearless investigation of its contents? Any wrong notions of ours must eventually die away before it, as certainly as a plant will without sustenance. Even should it flourish for a short season, it will probably act merely as an allowed screen to such latent truths as have been already alluded to, and are meant ultimately to become manifest by their fulfilment. According to St. Paul, "*We know in part, and we prophesy in part, but when that which is perfect is come, then that which is in part shall be done away.*" After this plain declaration of succeeding manifestations, and the similar promise in Daniel, to which allusion has been more than once made, shall we still think it probable that the blessed Scriptures, of which the sacred canon is confessedly *closed*, propound to us that which is never to be understood? Shall we believe that, with all the latitude of language, and the devious methods which the prophetic parts assume, there is no provision made, to supply us, in "the last days," with further and clearer information concerning those circumstances of the world, which seem to involve a degree of partiality, not easily to be reconciled with our general conception of

the wisdom, power, holiness, and mercy of God ?

It is true that all the contrariety to goodness, which we witness in the existing order of things, is, in a certain sense, attributed to Satan ; and, in acquiescence with that general conclusion, the following pages merely propose to seek, by a still more extended interpretation, the method by which the invading spirit and his agents were, by the permission of God, admitted to so great a degree of influence, and suffered to take so prominent a part in the transactions of the world. And if any one professes to think that there is no dissonance, no difficulty, no void space, left by the interpretations already made ; but that the scheme of human affairs as drawn in Scripture, and all the extraordinary circumstances appearing upon the earth, are to be accounted for by our exclusively adopted term, original sin ; the natural inquirer must be allowed to ask why, both before and after the flood, a divine inhibition was issued, to prevent the intercourse or union of certain tribes and nations ? That forbiddance, accompanied with express declarations of God's anger against the party to be avoided, apparently indicated that, to his eye, there was a primordial difference between the tribes so kept apart, that is, a difference of *spirit*, although in the *flesh* all came of Adam. To

guard one line of people pure for the descent of the future Saviour, did not make it necessary to mark disapprobation and anger against the contemporary party. This disapprobation strongly implied that, according to the knowledge of God, there would be an offensive incongruity in the union ; but that incongruity could not arise from original sin, because *that* would equally affect all flesh.

According to the earliest traditions recorded, and most probably derived from Noah's family, there were, in the first ages of the old world, two distinct communities most carefully kept apart from the time of Adam. And Scripture shows us that there were two separate genealogies ; the one commencing with Adam, and continued only in the line of Seth to the rejection of Cain ; the other commencing with Cain alone. In this exclusion of Cain from the line of Adam both the Old and New Testament concur, which shows that the decree is irreversible. Now as, according to Scripture, to tradition, and to all profane history, there were, in the first ages of the world, two perfectly separate communities, we may without presumption conjecture, that the community of God's people were kept as distinct from the other, as was consistent with their trial of obedience, and their state of responsibility. But in the 6th chapter of Genesis it is shown, in

such plain language as can neither be warped nor set aside, that in the course of time the children of the community of God's people ceased to keep themselves "perfect in their generations." They intermixed with the forbidden race, and contracted marriages with them; and this disobedience, in conjunction with the evil communication to which it led, brought on such scenes of violence and depravity from the adverse party, and so far corrupted the general mass of the population, that God determined to destroy it by the deluge, the effects of which are still so visible all over the earth, that none but a very reckless apostate would attempt to deny them. In exact conformity with the positive information of two different and even opposite classes of people in the 6th chapter of Genesis, there are many decisive (though slightly varied) continuations of the subject in the New Testament. So strongly, indeed, and with such certain and indubitable marks of discrimination, are the two parties portrayed, that the constructions drawn from these points of difference have for centuries divided the pious and the learned. The Calvinist, from the want of more clear developement, understands that there is upon earth a class of people precluded *without a cause* from the clemency of God, a position which a long series of passages *seems* to confirm to those who

can believe such a case to be possible. Those, on the other hand, who shrink from the view of the Divine attributes which Calvinism presents, are compelled, by the same want of a clearer developement, to explain away the literal meaning of the passages in question, till their force is nearly destroyed. When, therefore, we find a train of assertions prevailing in the sacred books, which are so variously understood as to cause hurtful and disgraceful divisions among truly Christian brethren ; when they occasion the one party virtually to call in question the goodness and impartiality of God, and the other to deny that any of the passages in that train of assertions mean what they express ; it surely argues that the *premises* are wrong on both sides, for Scripture is never inconsistent when rightly interpreted. Thus our esteemed theologian, Samuel Clarke, says in his fourth volume of Sermons, p. 279, “ It may universally be looked upon as a never-failing rule, which may in all cases be depended upon, that whenever any notion we entertain is any degree inconsistent with any of the natural and unchangeable attributes of the Divine nature, there is always, either some latent error in the notion itself, which at present perhaps we cannot distinctly discover ; or at least there is some great defect in our knowledge of several very material circumstances, which in

reality alters the nature of the whole question.” And does not this again lead us to consider the information already glanced at, that there were some things which had been kept secret from the beginning of the world? The sagacious Clarke seems to perceive, indeed to suggest, that there must be latent error in our apprehensions, whenever we cannot clear the course of any subject in Scripture. Can we then, under the acknowledged darkness, which prevails over many parts of the sacred records, refuse to consider as of any consequence the *avowal* of concealments which may have occasioned that darkness?

HEADS OF THE EXAMINATION OF THE THIRD CHAPTER OF GENESIS.

THE temptation of Adam and Eve by an intellective spirit in the guise of a serpent. p. 49.

A serpent is called Seraph in Scripture, as an angel is called Seraph.—Satan was a fallen angel. p. 50.

The serpent given as an emblem by which we may trace the works of Satan to the end of the world. pp. 52 and 57.

His emblem varied to that of a Dragon in the recitals of the christian era. pp. 53 and 57.

Satan's rebellion in heaven a secret till the time of the New Testament.—He is cast upon this earth with the fallen angels.—Their place is no more found in heaven, neither is there any mention that they were withdrawn again from the earth. pp. 59—63.

Probability that stars are the types of angels. p. 62.

Hypothesis respecting the communication of the spirit or living soul. pp. 63 and 64.

God approves and disapproves of people before they are born. p. 66.

Brief consideration of the parable of the wheat and the tares. pp. 67—72.

Probable aim of Satan in tempting our first parents.—The fall. pp. 73 and 74.

A variety of texts show that we are redeemed *unto God* from an *enemy* pp. 75 and 76.

The power and glory of this world delivered to Satan. p. 77.

Wickliffe supposes that the fallen angels may be allowed to take their course upon the earth in the human form. p. 78.

How did such an inimical people gain a palpable footing upon earth? p. 79.

A different interpretation of part of the 3rd chapter of Genesis ventured upon because former expositors have passed over the space of four thousand years before they mark any fulfilments of the first ordinances of God, delivered upon the fall of man. pp. 80 and 81.

Improbability that there should be such omission after the regular account given of the six days of creation. Yet this chapter, and this only, appears to be the fountain head of all information concerning the commencement of the human world. p. 82.

Inconsistency of rendering one part of the 15th verse as literal and important, and the other part, though equally descriptive, as figurative and nugatory. pp. 84 and 86.

The line of Seth appointed, and called the woman's seed. pp. 85 and 86.

When the identity of Satan with the serpent is acknowledged, that of his seed with the fallen angels should be acknowledged also. If one is a literal truth, so is the other. pp. 87 and 89.

Bishop Horsley's opinion that Satan's seed are the same as in other places are called the devil's angels. p. 87.

When a prophecy or sentence is not fulfilled according to our human expectations, but is accomplished by a method unthought of by us, it may long remain secret or unnoted. p. 90.

Eve's sentence to a multiplied conception, and sorrow, both before and upon the birth of children. pp. 90 and 91.

Adam also doomed to sorrow. p. 92.

Probable source of this sorrow, both of Adam and Eve.
p. 93.

Proof of the multiplied conception in the instance of Jacob and Esau, the one *promised seed*, the other progenitor of a nation *against whom the Lord had indignation for ever*. pp. 94—96.

Cain and Abel born.—The history of the two brothers not an empty episode, but a pregnant case, put upon record for all future generations. pp. 97—100.

God would not accept of Cain's sacrifice, though no cause of offence had yet been alleged against him. p. 98.

The case of Cain and Abel considered with a view to the multiplied conception. pp. 101—104

The curse of the ground examined with the same view. pp. 104 and 105.

The line of Cain examined in contradistinction to the line of Seth. pp. 107—110.

Inquiry into the meaning of the term "men," as a specific distinction. pp. 111—113.

Daniel mentions two different kinds of people upon the earth. pp. 113.

CHAPTER II.

EXAMINATION OF THE THIRD CHAPTER OF GENESIS.

“ 1. Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden ?

“ 2. And the woman said unto the serpent, We may eat of the fruit of the trees of the garden :

“ 3. But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

“ And the serpent said unto the woman, Ye shall not surely die :

“ 5. For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

“ 6. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her ; and he did eat.”

THE first chapter of Genesis relates in regular succession, and with some detail, the creation of

the earth, and that of Adam, to whom the dominion of the earth was given. The second chapter further relates the gracious purpose of God in placing the first pair in the garden of Eden ; which was, that they should replenish the earth with inhabitants, and that their posterity should continue to live in the happy state of innocence, simplicity, and obedience, in which they were born. The third chapter, however, shows that this pair were subject to temptation. Whether it was so ordained, or not, does not appear ; but we are expressly informed that the tempter was an intellective being of the most superlative subtlety ; and though here first spoken of as the serpent, he is afterwards shown to be Satan in a state of rebellion against God. This, his first introduction, is totally without preface ; and it is so far involved in the guise and natural history of the serpent kind, with its animal ferocity towards man, that the mind (as may be seen by the various conceptions entertained by different commentators) was diverted from forming any decisive conclusion respecting the literal nature of the relation ; and in the language of Bishop Horsley, “ Prophecy derives much of its useful ambiguity from an artful accommodation to popular mistakes, so far as they concern not the interest of religion.” In support of the above observation, it may frequently be found, that when

any part of a narration, prophecy, or denunciation, is intended to be kept back, this design will be favoured, and the literal meaning of the passage rendered doubtful, either by some extraneous matter immediately succeeding, or by such a construction of the subject itself, as draws off the reader's attention. Thus the clue is obscured, and a different turn is given to the chief drift of the communication, which then, according to the original intention, remains latent till a certain "fulness of time is come," when the involved type may be made clear, either by the elucidation of the New Testament, or by a later fulfilment.

The first verse, which introduces the serpent, may be translated, "Now a *certain* serpent," or as others think, "*that* serpent was more subtle." Such a method of translation admits of the inference that it was not altogether a common serpent. Moreover, in Scripture, serpents are called Seraphim, as in Numbers, xxi. 6 and 8. Rabbi Bechai probably had this notion in his mind, when he said upon the 14th verse of this 3rd chapter of Genesis, "This is the secret (or mystery) of the holy language, that a serpent is called seraph, as an angel is called seraph." Now Satan was a fallen angel, and, as Scripture informs us, has many fallen angels at his command.

It has never been ascertained that the serpent kind are in general more subtle than any other wild animals; but this serpent is *announced* as “*more* subtle than any beast of the field which the Lord God had made.” He is also addressed as an intellective being. It is moreover made clear, all through the Scriptures, that his power as such remains active till the end of this world. Thus in the description, contained in Revelation xx. 2, he is called “that *old* serpent, which is the devil, and Satan;” and his being called “*old*,” at the end of the world, indicates his long continued course through it. And as, at the end of the world, we find that the serpent, then also called the dragon, is to be punished as a responsible being, we must *entirely dismiss all thoughts of* a mere reptile; which, in fact, the circumstances stated with respect to Satan plainly require us to do. At the same time his identity with the serpent of this chapter can never be doubted by any one versed in the language and symbols of Scripture. And, with respect to the degree of reliance to be placed upon symbols, let the sense of the able Clarke be again consulted. He says, “When a figurative expression has such an evident meaning as cannot be mistaken, it may be accounted literal.” According to this rule of interpretation, therefore, we may see by the whole context of Scripture, that

Providence has given us in the serpent a symbol of Satan which cannot be mistaken.

Upon this early occasion, it seems the chief purport of Scripture to hold forth such a striking and terrific emblem of the satanic power, as should, by the progression of the chronological prophecies, convey to God's people, in all ages, and in all countries, where those prophecies are revered, an ever-resembling portrait of that *strong* and *subtle* adversary with whom they would most surely have to contend, as well as a perpetual admonisher of his existence. Now the emblem of the serpent openly and amply affords us the means, whereby we may trace Satan's operations all through the world; for it enables us to compare the extraordinary events which have taken place since the birth of time, with the relations concerning the hostile disposition and procedure of the serpent, to the remotest periods. Thus the serpent, having denoted the malignant wiles and inimical spirit of Satan in this early chapter of Genesis, where he is in retribution doomed to be for ever at enmity with the woman and her seed, is found again four thousand years afterwards, during the transactions of the christian era. Here, in the slightly varied form of a "dragon," which is still a serpent, he appears in the 12th chapter of the Revelation "standing before a woman" of heavenly

cast, to "devour her child (Christ) as soon as it was born." Now this *enmity* to the *woman's seed*, having been foretold by the word of God, marks the identity of the dragon with the serpent. But this prophecy was (as it was meant to be) at first obscure, and the Revelation (for reasons given by St. Paul) did not make the elucidations clear till after the crucifixion.

A woman is the usual type of a city or church, and the woman of this 12th chapter appears to represent the beacon city Zion, because the 87th Psalm mentions Zion as the place where he that was to come should be born. "The Lord shall count, when he writeth up the people, that this man was born there." (ver. 6.)

Revelation xii. 5. "And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne." (The ascension, after his mission was performed.)

6. "And the woman fled into the wilderness.

17. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

To "keep the commandments of God, and have the testimony of Jesus Christ," comprises

the spirit of both Testaments, and must be characteristic of the true church, Zion. But the New Testament revealed Satan to the world, and therefore he persecuted "the woman," the christian church, and went to "make war with the remnant of her seed." The Roman government extended to Palestine at the time of our Saviour's birth; and the strenuous endeavours of the old Roman government to exterminate Christianity, while it was lenient to every other form of worship, are well known. The ten persecutions remain everlasting mementos in history that the scarlet-clothed government of Rome did in early times stand ready to devour infant Christianity. Even Mr. Gibbon, their eloquent but insidious historian, is at a loss to account, upon *common principles*, for the great opposition and sanguinary violence exercised towards the primitive Christians. "If," says he, "we seriously consider the purity of the Christian religion, the sanctity of its moral precepts, and the innocent as well as austere lives of the greater number of those who during the first ages embraced the faith of the gospel, we should naturally suppose, that so benevolent a doctrine would have been received with due reverence, *even by the unbelieving world* The religious policy of the ancient world seems to have assumed a more stern and intolerant cha-

racter, to oppose the progress of Christianity The apologies which were repeatedly addressed to the successors of Trajan are filled with the most pathetic complaints, that the Christians who obeyed the dictates, and solicited the liberty of conscience, were *alone*, among all the subjects of the Roman empire, excluded from the common benefits of their auspicious government." (Decline and Fall, vol. ii. 8vo. ed. p. 381 and 382.) And, speaking of the persecution of the unhappy Albigeois, he further says, "They were extirpated by fire and sword; and the bleeding remnant escaped by *flight*." (Ib. vol. x. p. 188.) This apparent corroboration of Scripture by the infidel historian of the power seated on the seven hills of Rome, seems worthy of consideration.

And further, with respect to the great numbers afterwards slain, Mead observes, from good authorities, "That, in the wars with the Albigenes and Waldenses, there perished of those poor creatures, in France alone, one million. From the first institution of the Jesuits to the year 1480, that is, in little more than thirty years, nine hundred thousand orthodox Christians were slain. In the Netherlands alone, the Duke of Alva boasted that, within a few years, he had dispatched to the amount of thirty-six thousand souls, and those all by the hands of the common

executioner. In the space of scarce thirty years, the Inquisition, destroyed, by various kinds of tortures, *a hundred and fifty thousand Christians.*" The above accounts must substantiate that great "enmity" *did* exist between two different parties, and that the remnant seed of the fugitive church were "made war upon." And in the same 12th chapter of the Revelation, which has been the groundwork of the foregoing remarks, we find that Satan and his angels had made war in heaven, and were cast out of heaven into the earth, and that there would be great *woe upon the earth* on that account. Now, was not the massacre of above two millions of people an historical fulfilment of that *woe*?

Rev. vi. 9. "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held :

10. "And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on *THEM THAT DWELL ON THE EARTH?*"

This set of people, called *dwellers upon the earth*, who could in enmity make war upon God's servants, and slay such multitudes of them, are not as yet openly designated. Reasoning, however, upon all human probabilities, we are led to believe that they must have had a preternatural

instigator. Now, as from the government of the *seven hills* of Rome, either Pagan or Papistical, the spirit of the war was sent forth which pervaded all Christendom, can we do otherwise than acknowledge, that by the continued emblem of the serpent, now a dragon, with *seven heads*, we are enabled to trace Satan's local course, and his successive operations in the world, after the flood as well as before it?

Here, then, we come to the predominant power of Satan upon the earth, an advantage, (if advantage it may be called, which will in the end only redound to his own increased misery and shame,) gained over man by the successful exertion of his extreme subtlety. If Adam and Eve had continued firm in their resistance to the evil suggestions of their wily enemy, no mischief would have accrued to any one except the tempter. But apparently the dereliction of the first man gave Satan an advantage over himself and his posterity, which we must believe the Almighty to have sanctioned by some judicial mandate, or especial licence, without which it would be difficult to conceive how the criminal, and at the same time subordinate, Satan could have any further power to act. But that he *has* this power is plain. We are shown by his symbols, by the state of the dark nations, by the predominance of sin, and by the doctrines of our best

divines, that he has great influence in this world. We know that, soon after the fall, the scenes which took place upon the earth were those of enmity, murder, and warfare, "a mighty maze, but not without a plan," a plan of redemption. In the mean time, there is, as the chronological prophecies show, a prescribed term for Satan's liberty.

And, in fact, upon this prescribed term rests the presumption of a judicial permission, with respect to his temporary power in this world, the palpable existence of which seems to have been rendered certain by the actual destruction of two millions of Christians, because they endeavoured to adhere to the spiritual commandments, and the pure doctrine of Christ. To effect this warfare there must have been great *enmity* and positive agents; but we have not yet been able to recognize in Scripture any trace of their peculiar existence, or of their appropriate actions. According to Bishop Horsley, however, (15th Sermon, p. 6,) we must wait "till the destined period shall arrive, for that clearer knowledge of the Almighty and of his ways, which seems to be promised to the last ages of the church, and will terminate in a full understanding of the justice, equity, and mercy of God's dealings with mankind."

Let us therefore now, with patient industry,

endeavour to discern those steps of probability, which may lead on to that clearer knowledge.

So few and concise are the words which introduce Satan in this 3rd chapter of Genesis, that we must acknowledge the greater part of his history to have remained a perfect secret to us, till the times of the New Testament. Then, indeed, if we take the word of God literally, it gives us positive information concerning his power in the world, together with most merciful warnings against his delusions as an adversary.

From Scripture, and from our own common apprehensions, we cannot but conclude that the vast regions which are stretched out above us, and the regular planetary system which we observe in the immensity of space, must be ruled and inhabited by intelligent beings or spirits. Now we know, by the direct information given to us concerning the fallen angels, that there may be erring spirits as well as good ones. Nay, we are expressly informed, in perfectly plain language, that a number of such adhered to Satan during his rebellion against God. In addition to this, we are told that Satan and his angels were cast out of heaven into the earth, from which we have never had any intimation that they were again withdrawn; and as to any hint of the manner in which they have been finally

disposed of *here*, we have not hitherto been able to trace it in the sacred records. At the same time, it is very improbable that the *direct information*, vouchsafed to us concerning them, should be without cause, and totally irrelative to our system, although the disposal or the withdrawing of them has hitherto remained a *secret*. It must still be deemed extraordinary that they should be announced to us as cast upon our sphere, if no consequence was to ensue from it, nor any further knowledge to be imparted concerning them. Some indeed are mentioned in other parts of Scripture as having "left their first estate," and being "reserved in everlasting chains unto the judgment of the great day." Also there are spirits mentioned as having been "disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing." (1 Pet. iii. 20.) Now, according to our natural mode of judging by analogy, we must recollect that, in all cases of rebellion, there are different degrees of culpability, and of course different punishments assigned. We need not therefore be stopped here, by considering the several stations appointed for the fallen angels, but receive as a literal truth, what is expressed in perfectly plain language, that a portion of Satan's rebellious angels were "cast out" with him "into the earth." And

when we read, in the same 12th chapter of the Revelation, that there will be "woe to the inhabitants of the earth" in consequence of that event; and when, as we proceed, we find it mentioned, in the 13th chapter, that there are dwellers "upon the earth . . . whose names are not written in the book of life;" and when we remember the assertion, contained in the 11th chapter of the same mysterious book, that there are those who "destroy the earth;" and when we compare these representations with the numbers already slain for the word of God, and reflect upon the unaccountable degree of perversity, neglect, and distortion of God's expressed will which prevails so extensively in the world; can we fail to be deeply interested in seeking to discover those purposely-concealed steps, which may lead, by means of a more diligent and unbiassed examination of Scripture, to a final and satisfactory elucidation of this subject? Let it be remembered, also, that we are living in the nineteenth century of the christian era, and in a time of great spiritual light and knowledge.

In the 1st chapter of the Revelation, 20th verse, we find the following words. "*The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches.*"

This mention that the seven stars denote the seven angels of the seven churches, appears to declare that, *in this book of Revelations, stars* may be looked upon as the prototypes of angels. Now in the 12th chapter, which gives the account of "the dragon" (Satan) being (after the war in heaven) "cast out into the earth, and his angels with him," there is, speaking of the dragon, this statement, ver. 4, "*And his tail drew the third part of the stars of heaven, and did cast them to the earth.*" And then comes the regular account of the war in heaven.

7. "*And there was war in heaven : Michael and his angels fought against the dragon ; and the dragon fought and his angels,*

8. "*And prevailed not ; neither was their place found any more in heaven.*

9. "*And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world : he was cast out into the earth, and his angels were cast out with him.*"

Do not the *falling* but adhering angels answer to the *stars of heaven*, which the dragon's "tail drew," in the 4th verse, "and did cast them to the earth?"

If we allow the words of the above chapter, and those of its context, to mean what they appear to express, our next inquiry must be re-

specting the disposal of the community of the fallen angels, because "*their place was no more found in heaven ;*" nor do we ever hear of their quitting the earth. But in the 3rd of Genesis we found that Satan was personally upon the earth ; and we were told that his seed should be at enmity with, and of course contemporary with, the woman's seed (Seth) ; and when, in the 24th chapter of Isaiah, the punishments of the earth are described as taking place in the last days, we find the following notice at the 21st verse : "*And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth UPON the earth.*" In addition to this, Jude speaks of "wandering STARS, to whom is reserved the blackness of darkness for ever." Stackhouse, speaking upon the subject of evil angels, says, "That there are such wicked and apostate spirits, is but too evident from the power and possession they have gained in the world." But the method, or sanction, by which they were permitted to gain it, is the object of our present research.

After the creation of Adam's body, God breathed into his nostrils the breath of life, the living soul, or the spirit, which, according to Scripture, returns at death to him who gave it. Of this Bishop Horsley observes, "Whoever

compares the two passages cannot doubt that the breath of life, which God breathes into the nostrils of the man in the book of Genesis, is the very same thing with the spirit, which God gives in the book of Ecclesiastes.*

Now, resting upon such an authority, will it be too presumptuous for the present to suppose, that, when the living soul or spirit is imparted to the flesh, it is a pre-existent spirit, destined to take its course upon the earth in the human frame, sometimes as an angel of light and sometimes as an angel of darkness, sometimes as promised seed, and sometimes as one of the multitude? And here it seems fair to inquire for some specific account of the *foreknown* and the *predestinated* people, mentioned in Scripture as "chosen before the foundation of the world." In the 3rd chapter of Ephesians, 14th and 15th verses, is the following statement: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole *family in heaven and earth is named*." This appears to express that some of the family of God are in heaven and some upon the earth. The same idea is further corroborated in the person of Christ, 2nd of Hebrews, 13th verse; "*Behold I and the children which God hath given me*."

* In the Epistle to the Hebrews also, xii. 9, God is called "the Father of spirits."

And again, in the 14th verse, “*Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same.*” From all which we may infer, that a community of the *family of God* were destined to become incarnate, and take their course upon the earth in the paradisiacal state; that is, in loyalty and obedience to their Maker, as the true descendants of Adam and Eve; and to this allusion seems to be made in the following passages.

Ephesians i. 4. “According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love :

5. “Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.”

Romans viii. 28. “And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

29. “For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren.”

Such passages seem to declare the previous favour of God to a *foreknown* and *predestinated* community of spirits.

But it also appears in Scripture that God sometimes approves, and sometimes disapproves, of people, before they are born. Pharaoh was raised up in the world on purpose to act a certain part. Exodus ix. 16. "And in very deed for this cause have I raised thee up, for to show in thee my power; and that my name may be declared throughout all the earth." Jude, speaking of certain wicked characters, says, ver. 4, "*There are certain MEN crept in unawares, who were before of OLD ordained to this condemnation.*" Also, Psalm lviii. 3, we read, "The wicked are estranged from the womb: they go astray as soon as they be born." Seth was appointed and approved *seed*. Youthful Canaan was cursed we know not why, and all his descendants were enormously wicked. Jacob was promised seed: God says, "*Israel is my son.*" Esau, on the contrary, like a tare beside him in the same womb, was *hated of the Lord*, and his posterity mentioned by Malachi as a nation "*against whom the Lord hath indignation for ever.*" Jeremiah was beloved of the Lord before he was born. i. 5: "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." John the Baptist was a person appointed from *above*; but Judas appears to have been under the dominion of

Satan, and is in one part of the New Testament called a "devil." We have already seen that there were people "upon the earth," "whose names are not written in the book of life;" and they appear to be contradistinguished from a community whose names *are* written there. Many passages, as direct and as extraordinary, are freely strewn over the surface of the New Testament, and are as freely passed over as a diamond might be on some of the sparry, sparkling roads of Derbyshire. Nevertheless such plain and unalterable passages, when left unaccounted for, either lead to Calvinistic notions, or leave the mind unsatisfied.

And here the question may most properly be asked; if God imparts the good spirits to the mortal frame, who can impart the bad spirits? To this, Omnipotence alone can give an answer, and it is given at full length, *not in a parable*, but *in our Saviour's own explanation of a parable*, if we only choose to receive it. But the chief consideration of this parable is reserved for a future chapter. Still it may be useful to offer here some brief proof that the New Testament plainly notices a race of people distinct in their spiritual natures from the servants of God. The hesitating reader may thus be led to perceive, that, in this early examination of the subject from the Old Testament, we are not without a

prospect of further corroboration from the New. We have indeed been so long familiar with the interesting chapter of St. Matthew, which contains the parable, without looking upon any part of it as literal, that it may at first be difficult to view it in a new light. Yet it should seem that our Lord's own *explanation, granted to the particular request of his disciples*, should be decisive as to its real import. At least, the great degree of probability there is that it is meant literally, ought to prevent us from stopping our ears when it is considered.

The parable, to which a reference is here made, is that of the tares, contained in the 13th chapter of St. Matthew, and it runs thus:—

24. “ The kingdom of heaven is likened unto a man which sowed good seed in his field :

25. “ But while men slept, his enemy came and sowed tares among the wheat, and went his way.

26. “ But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27. “ So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field ? from whence then hath it tares ?

28. “ He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up ?

29. " But he said, Nay ; lest while ye gather up the tares, ye root up also the wheat with them.

30. " Let both grow together until the harvest : and in the time of harvest, I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them : but gather the wheat into my barn

34. " All these things spake Jesus unto the multitude in parables ; and without a parable spake he not unto them :

35. " That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables ; I will utter things which have been kept secret from the foundation of the world.

36. " Then Jesus sent the multitude away, and went into the house : and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

37. " He answered and said unto them, He that soweth the good seed is the Son of man ;

38. " The field is the world : the good seed are the children of the kingdom ; but the tares are the children of the wicked one ;

39. " The enemy that sowed them is the devil ; the harvest is the end of the world ; and the reapers are the angels."

Let us dwell here for a moment upon the

latter clause of the 35th verse: "I will utter things which have been kept secret from the foundation of the world." This declaration could not mean exclusively the promulgation of the gospel. The gospel had already been so far preached in the twelve preceding chapters, that it could not be adverted to as a secret yet to be divulged. Neither is there any reason to suppose that the gospel mission was the only secret kept "from the foundation of the world." Besides, this 35th verse appears, from its position in the chapter, to be *prefatory* to our Lord's *explanation* of the parable of the wheat and the tares. In this connexion, it prepares us for new and very important information. Now what is the plain and obvious statement of the parable in question? That there are two *primordially different seeds* sown *in the master's field*, which grow distinct, and are each incapable of changing their origin. Here, then, are typified two kinds of people, that are perfectly distinct, and, as we find, of "different kingdoms." In the meantime, the inferior class of the two seeds is only permitted to remain upon sufferance till the harvest, which our Saviour explains to be the end of the world, when (ver. 41) "the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity."

Two different sorts of people, then, have been undeniably signified ; first figuratively in the parable, and afterwards literally in our Lord's explanation, granted to his disciples when they followed him into the house, and intreated that he would "declare it unto them." And what is his declaration? "*He answered and said unto them, He that soweth the good seed is the Son of man ; the field is the world ; the good seed are the children of the kingdom ;*" (that is, indubitably, the pre-eminent kingdom of God, and, of course, the children so called are esteemed the children of God ;) "*but the tares are the children of the wicked one ; the enemy that sowed them is the DEVIL ; the harvest is the end of the world ; and the reapers are the angels.*"

Can any words be more explicit, if they are apprehended in their literal sense? And there are other passages of Scripture which throw additional light upon them. Thus, when we read of "the angels" finally "gathering out of the kingdom all things that offend," we are reminded of another declaration of our Saviour's, Matthew xv. 13: "*Every plant, which my heavenly Father hath not planted, shall be rooted up ;*" that is, at the end of the world, when "*two shall be in the field ; the one shall be taken and the other left : two women shall be grinding at the mill ; the one shall be taken, and the other left.*"

The passage, which shows that at the end of the world the angels will be sent forth to gather out of Christ's kingdom "all things that offend, and them which do iniquity," may bear allusion to more than one class of delinquents. It may point at such as are *offensive* in their station upon earth, being *uncalled*, and such as being *called* have notwithstanding *done iniquity*. But, looking merely to the general scope and meaning of the whole, it is our present business, after having read the parable itself, and the answer given by our Lord to the inquiries made concerning its meaning, to decide in our minds whether that answer, so plain in its language, was a true and literal *explanation* by Jesus Christ; or whether the parable, *after* his explanation, and an explanation granted to the express desire of his disciples, still *remained a parable*, devoid of any definite information. In the character of a common, but much interested reader, I find no method by which I can fairly escape the inference, that our Lord's answer is a strictly literal interpretation.

But, to return from this summary view of the parable of the Tares to the further consideration of the 3rd chapter of Genesis, which is the object of our present inquiry. The chief characteristics of both Satan and his rebellious and fallen angels, are stated in Scripture to be *pride*,

envy, and *ambition*.* In the present instance, therefore, of Satan's interference, and temptation of our first parents, his most probable aim was a participation in all the blessings and privileges, designed for that *foreknown* and *predestinated* community of celestial spirits, which apparently God had appointed to take their course upon the new earth, under the paradisiacal state. Dwelling therefore on the many instances recorded in Scripture of *appointed seed* or *foreknown people*, and encouraged by so enlightened an interpreter as Bishop Horsley, may we not venture to apprehend, that, when God imparts the living soul to man, he commits a pre-existent spirit to an existence in the flesh, in which it becomes unconscious of all previous scenes? Such we may conceive Adam and Eve to have been. And we may conceive, at the same time, that to allure these now unconscious beings from their allegiance to God, at the outset of the human course, might sink them and their posterity to a level with Satan's own rebellious party. It was apparently with the view of effecting an event

* This is shown to be Solomon's opinion, when he says, Wisdom ii. 23, 24, "For God created man to be immortal. Nevertheless through *envy* of the devil came death into the world: and they that do hold of his side do find it." This was written above a thousand years before the New Testament clearly revealed Satan to the world.

so desirable to himself, that a "*device*" was "*imagined*" by Satan, calculated at once to provoke anger and stimulate ambition. He persuaded our first parents that a deception had been practised upon them, when it was said that death would ensue upon their eating of the fruit of the tree of knowledge; and added that, on the contrary, their eyes would be opened, and they would become like gods themselves.

The aggravating falsehood and the tempting snare succeeded. Forgetting their all gracious Father's charge, the first pair eat of the fruit, which, like all Satan's baits, seemed at first to answer their purpose, by opening their eyes to good and evil; and according to the 22nd verse, there remained but one step more towards putting forth their hands, and taking also of the tree of life, so as to become immortal, and, by fair inference, either confederates in Satan's rebellion, or for ever subject to his power by right of conquest. But he had "*imagined such a device as he was not able to perform.*" For, although by the extreme anger of God, and the immediate change of measures consequent upon that anger,* it is presumable that Satan had gained some great advantage in the world, and over the unhappy pair and their future posterity; yet, by the com-

* The withdrawing of the paradisiacal state.

passionate and merciful intervention of the Son of God, the atonement of his blood was ordained for their final rescue from Satan's power; as we read, in the 12th of Revelation, 11th verse, "they overcame him by the blood of the Lamb."

And here we would dwell for a moment upon what seems to be a very important fact connected with the subject of redemption. In Revelation v. 9, we are said to be redeemed *unto* God, not *from* him, by the blood of Jesus. The being redeemed *unto* God is a most consolatory assurance, as the majority of texts upon this subject show that we are redeemed from an *enemy*. The blood of Christ therefore at once satisfied the justice of God, and ensured our final redemption from that diabolical power, which had, under the mask of apparent amity, ensnared our first parents into disobedience, and brought their posterity in consequence into the spiritual bondage of the world.

Luke i. 68. "Blessed be the Lord God of Israel; for he hath visited and redeemed his people,

69. "And hath raised up an horn of salvation for us in the house of his servant David;

70. "As he spake by the mouth of his holy prophets, which have been since the world began :

71. "That we should be saved from our *enemies*, and from *the hand of all that hate us* ;

72. "To perform the mercy promised to our fathers, and to remember his holy covenant."

Galatians i. 3. "Grace be to you, and peace from God the Father, and from our Lord Jesus Christ.

4. "Who gave himself for our sins that he might deliver us from this present evil world, according to the will of God and our Father."

These passages are sufficiently striking and satisfactory ; but the endearment, and the value of the atonement, will be much enhanced as we advance in Scripture, and perceive the *reality* of that dreadful power *from* which we are to be redeemed ; a power described all through the Psalms as *strong, proud, tyrannical, and merciless*. Nor can the human mind adequately even imagine the degree of mingled penitence and gratitude, with which we ought to reflect upon the sublime compassion and self-devotion, by which our eternal Deliverer has secured our final return to the bosom of the Father, if, during our still probationary state, we comply with the spirit and terms of his gospel.

Although we are made sensible that great woe befell Adam and Eve upon their disobedience, we are not directly informed what the particular advantage was that Satan had gained for himself.

But we have seen, in the two preceding chapters, that God, having created a fair world, gave the dominion of it, with a blessing, to Adam. We have seen that, upon Adam's fall into transgression, a great change took place, and the paradisiacal state was withdrawn. We then find, by the subsequent mention of our Saviour, and the more descriptive testimony of St. Luke, (iv. 6,) that "*the power and the glory of this world had been 'delivered' unto Satan, and that to whomsoever he would he could give it.*" Thus then the supposition is favoured, that Satan gained that great advantage when Adam disobeyed, and the earth was cursed, as if it had fallen under a baser rule than was originally intended. It also seems a fair inference that, as Satan and his angels were permitted to wage war in heaven, they might also, upon the subjection of man, be permitted to make some terms for themselves. May we not then very reasonably conceive, that, to carry on the purposes of their malevolence and ambition, their desire would be to assume the form, and be admitted to the estate, allotted to the pre-ordained children of the family of God? And here it must be again adverted to, that, although we have been expressly told that Satan and his angels or spirits were cast out of heaven into the earth, we are never informed that they were afterwards withdrawn. This leaves

it at least probable that they remained upon the earth. Now, admitting for the present that there *is* such an aspect of things, let the remainder of this 3rd chapter of Genesis be considered in this view. Let us see whether it does not contain some obscure, contingent, and implied permission, concerning the disposal of these aspiring and *unpredestinated** spirits in the world. It is manifestly a world in which their principles may be still believed to exist, and the influence of those principles to have expanded into the present (to *us*) unaccountable state of those innumerable nations, which, both before and since the flood, have been either ignorant of, or hostile to, the revealed God. Such, we may naturally infer, would be the condition of Satan's fallen and rebellious angels; if, as Wickliffe supposes, they were allowed to take their course upon this earth in the human form; and if they are the *uncalled* people frequently mentioned in Scripture, and contradistinguished to the *called*. Nor ought such an apprehension to be disregarded, after the frequent mention in Scripture of a *called* and *uncalled* people.

There is a strong corroboration of this view of the subject in the parable of the Sower. We find, in the 13th chapter of St. Matthew, that Satan has the power to take the good seed of the

* Unpredestinated to eternal life.

word entirely out of the hearts of some of his own subjects; "lest" (ver. 15) "at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." Can this be said concerning any people of the community of God? Respecting the persons in question there is no desire expressed that they should repent. In every instance also, where assistance is promised from heaven, it is always restricted to those who love God, which limitation excludes, though indirectly, that people who are characterised as *haters* of God. These appear to be particularly pointed at in the second commandment, where the Deity, professing to be a *jealous* God, adds, that he will "visit the sins of the fathers upon the children, unto the third and fourth generation of THEM THAT HATE HIM."

But this again brings on the question, how did such an inimical party gain a palpable footing upon the earth? It is surely a fair inference that a chief of such power and craft as Satan is represented to be, would not have subjected himself, as in this 3rd chapter of Genesis, to the anger and curse of God, without having had some great advantage in view, both for himself and his community of fallen, and *possibly deceived*, angels. I say *possibly deceived*, because we do not find that they are cursed with Satan.

But as they fell with him to the earth, and appear, in the 12th chapter of Revelation, (if stars denote angels,) to have been drawn within his sphere, (ver. 4,) we may consider these spirits as of his family; and now that he is, in this 3rd chapter of Genesis, under judgment himself, we may with reason look for *their* final disposal also, as his children or *seed*.

Genesis iii. 15. "And I will put enmity between thee and the woman, *and between thy seed and her seed.*"

Here are evidently two different seeds announced, and in some degree put upon a par with each other; yet, owing to the doubtful signification of the passage, we cannot as yet identify them both. The above verse, nevertheless, may very well contain a deeply-disguised promulgation; for although the Deity, for wise reasons, may couch his meaning in obscure terms, which time and subsequent events are permitted to clear up, it is not likely that he will ever pronounce vague words, utterly void of any meaning that is of consequence.

In venturing at last to state the peculiar views taken of the sentences here passed in consequence of the transgression, I must be allowed to do so unfettered by any former constructions. As far as I have seen, the expositors of this chapter have passed over the space of four thousand

years, that is, to the birth of our Saviour, before they recognize any other fulfilment of God's denunciations here delivered upon the fall of man. Nevertheless, the first links of that chain of events which led to the deluge, must have commenced from that very time; and if not traced in this chapter, will leave a very remarkable chasm in the affairs of the old world. The order of creation was, in the preceding chapters, related day by day in regular succession. Is it not then reasonable to expect, from this gracious example, that, in the chapter of divine communications which immediately succeeds, a chapter relating particularly to our first parents under unhappy circumstances of alteration and punishment, there will be, however concisely or abstrusely given, somewhat of a like succession of regular information concerning the most important denouncements consequent upon their transgression? Are we not led to expect some *intimations*, at least, concerning any *new* circumstances which might arise from their degradation? That there *was* some calamitous change is evident, although it is not openly declared; and yet nothing can be more defective and more circumscribed than the knowledge, which we have hitherto derived from this chapter, with respect to the general state of human affairs, and the first principles of their regulation, from the time

of the fall till the flood. This chapter, however, and this only, appears to be the fountain-head and compendium of all information, and of all prophecy, concerning either the beginning of the human world or its future course. Some direct or indirect communication, therefore, may, according to the usual consistency of Scripture, be now looked for, concerning the two very different kinds of people announced and described in the sixth chapter. We may also reasonably hope to find here the permitted method by which the disapproved community were allowed to gain such an establishment in the old world. For we cannot well suppose that the *introduction* of such a people, as were of sufficient consequence to cause the deluge, can be unnoted in the first history of the beginning of the human race. There is indeed such an evident want of elucidation in this case, it might be almost said such a demand for it, that we must be greatly interested in examining whether, in the unrecognized parts of this third chapter, there are not some intimations given concerning the race in question, anterior to the open declaration and detailed description in the sixth chapter, wherein are these remarkable words : (ver. 3 :) “ *My Spirit shall not always strive with man, for that HE ALSO is flesh.*” This is as yet obscure, but not so obscure as was the first intimation of a Saviour

in the woman's seed. We need not therefore give up at once all endeavour to find out the nature of the superinduced being, or beings, which have "*also*" become "*flesh*."

According to our Lord's explanation of the parable of the wheat and the tares, the different kinds of seed, or good and bad spirits, are in the hands of powers above us; and our present inquiry is after the method by which bad spirits, the obnoxious party, were allowed to enter the world in the human form. In addition to the information imparted to us concerning the formation of this earth and the creation of man, it appears, also, that the Deity vouchsafes to afford us intimations of some circumstances which were to affect the whole course of our lives after the fall. Before the fall, God had given the sole dominion of this earth to Adam. But now, before the conception of any child, God says to the intellectual serpent, which Scripture pronounces to be Satan and the devil, "*I will put enmity between thee and the woman, and between thy seed and her seed.*"

The above verse announces without reserve, although incidentally, two different seeds. The woman's seed, we know, have the faculty of understanding; and Satan having the same, we may reasonably suppose that his seed, which are here cursorily put upon a footing with the wo-

man's seed, are also of an intellectual nature. As we proceed in our inquiries, we may possibly find that the long delayed knowledge concerning them has arisen merely from our not having interpreted, *to its full extent*, one of the most important, though partially recognized, pieces of information and prophecy, that have been afforded to us in this 3rd chapter. But if one part of the 15th verse is to be apprehended as literal, why should not the other? The one part has been received as a prediction of Christ, and has been fulfilled; and, in the other part of the verse, Satan's seed is pronounced by the same Almighty Spirit to be constantly kept in mind, and, if so, he is not banished. Contrary, God shows incidentally that the enmity is both immediate and prospective. It is, in the first instance, to take place between Satan and the woman, who are *now* cotemporary. But the enmity, which is to arise between the two predicted seeds, must be prophecy, because there is not as yet the conception of any seed. As, moreover, prophecy is found to bear a first and second sense, and as the advent of our Lord did not take place till four thousand years after

the delivery of this sentence, it seems most reasonable to suppose that the first sense related to the first scenes of the human world, and the second sense to the latter.

It is clear that the divine view must be considered as contemplating both the present and the future, both the beginning and the ending; but particularly the beginning of the human race, as is evident from the 25th verse of the following chapter, in which we find that *this identical woman* is to bear seed *appointed of God*. "*For God, said she, hath appointed me another seed instead of Abel, whom Cain slew.*" This is a clear, and no doubt an intended, specification of the woman's seed; and it is the commencement of that holy genealogical line, which Scripture shows to have descended from Adam and Eve in the person of Seth. In this line our Lord was eventually to be born of woman alone; and the antediluvian *sons* in this line, will most appropriately be called the *sons of God*, and are no doubt collectively so meant when called the *woman's seed*. That descendants *may* be called woman's seed is again shown in Gen. xvi. 10: "*And the angel of the Lord said unto her, I will multiply thy seed exceedingly.*"

Though the mention of Seth's descendants as the woman's seed was not in reality devoid of a discriminating purpose, and a distant and pro-

spective allusion, it was also apparently a mere notice of substitution—"God hath appointed me *another seed instead of Abel*, whom Cain slew." Thus it was calculated to pass without exciting immediate attention, so that the deep information which it contained might be deferred, as we have seen that the knowledge of our Lord's advent was for the long season before mentioned. But we cannot suppose that such a distinctly announced seed and race as that of Seth would be passed over without notice, either in the early part of its course before the deluge, or in the general aggregate. And, according to the conjecture that it is *not* passed over, we find a certain race contrasted with the serpent's seed *as the woman's seed* ; and again, in the 6th of Genesis, contradistinguished from the *sons of men* by the term *sons of God*. But the proof that this conjecture is well founded remains to be sought after.

The identity of Satan with the serpent is acknowledged by all persons versed in scripture symbols ; therefore the important part of the relation as respecting *him* is admitted. In fact, the signification of that account is so evident that it cannot be mistaken. Nevertheless, by the easy and obvious, though inconsistent and unwarrantable method, of treating one part of the 15th verse as literal, and the other as figurative,

Satan's *seed* is in general passed over by commentators, and the subject, though set before us in the words of the Deity, is no more adverted to. And yet, when the identity of Satan with the serpent is acknowledged, and the account received as literally true, that of his seed, mentioned also by the Deity, must be admitted upon the same grounds; for as no one can doubt that Satan is literally meant by the serpent, it should seem, by parity of reason, that no man *ought* to doubt, that his angels, spirits, or *seed*, are also literally meant by the concise though comprehensive expressions of Scripture in the 15th verse.

That such a chief and prince, as fallen Satan is described to be, with adherents still remaining at his side, who were once of sufficient power and strength to wage war in heaven; that such a chief and prince should have seed or angels, cannot be a circumstance which we are justified in rejecting, after God has said *to him*, "THY SEED." Bishop Horsley, speaking upon the subject of Satan's seed in his 16th sermon, says, "Will a person have any doubt that the seed of this serpent are the same that in other places are called the devil's angels?" And if the 9th verse of the 12th of Revelation is allowed to mean what it expresses, "*Satan and his angels*" were literally "cast out" of heaven "into the earth,"

and "*their place*" was not "*found any more in heaven.*" This, if not set aside as figurative, shows that Satan's angels *can* be upon the earth: when, therefore, the Deity, while passing sentence in a chapter recording man's temptation and his fall, says to Satan, an intellective being and a chief of fallen angels, "*thy seed,*" he probably means some spirits or fallen angels subordinate to Satan. Reasoning upon this probability, we have now to determine the destination of these spiritual beings according to any stipulations which they might be allowed to make, or any permission which might be granted them, after the fall of man.

Now, however equivocal we may think the statement to be, concerning the existence of Satan's seed in the world, or however negligently we may receive the account of it, it is clear that the Deity considered that they would be of consequence in the future system, or he would not so immediately have denounced, in this hour of dismay, his vengeance against the tempter, and declared that he himself would put enmity between the woman's seed, (Seth,) and the seed of the serpent. And if it is allowed that enmity, properly speaking, exists only between rational creatures, disposed to rivalry and competition, it must at the same time be acknowledged that no such rivalry, competition, or envy, exists between

the common serpent and man. Nor is there apparently any fulfilment, upon the usual interpretation, beyond a most imperfect and useless semblance ; that is, useless, unless admitted as an illusory substitute, intended to divert the mind from a too early perception of that real purport of the prophecy concerning Satan's seed, which was appointed to be kept secret for a certain season ; which was, in fact, left to be accounted for upon higher principles, and a concurrence of events, more worthy to be the subjects of prophecy, and more suitable to the awful awards of an offended Creator, than any which the disparity between man and a senseless animal could afford. The further pursuit of this subject, therefore, by a more diligent investigation, seems most rational, and it is hoped may be quite devoid of presumption.

We believe that the future Saviour was announced in one of the two seeds mentioned by the Deity. Now, when we acknowledge a literally bruised and crucified Saviour in the woman's seed, ought we not also to apprehend an incarnate antagonist in the equally predicted seed of Satan? There can certainly be no literal fulfilment of the enmity and bruising of our Lord's heel by crucifixion, but by the action of one of Satan's cotemporary and intelligent seed. In harmony with this idea, it can be abundantly

shown that our Saviour, contrary to his usual mild admonitory language to common sinners, addressed most emphatically certain corrupt sects of the Jews, as exclusively of the seed of Satan.

But, with respect to the mode by which Satan's seed, or angels, would be suffered to enter this world in the human form, it must be observed that, however literally a prophecy or denunciation may be fulfilled, when it is not brought about according to our human expectations, but is accomplished by a method *unthought of by us*, the fulfilment may remain for a long course of time secret or unnoted. In fact, it is apparently the intention of Providence that some fulfilments should be thus concealed, till a certain "fulness of time" is come, when the human mind shall be more equal to their reception, and the never yet decided question concerning the introduction of moral evil shall be answered. "*In the latter days ye shall consider it perfectly.*"

Two essentially different seeds having been announced in the 15th verse, the succeeding verse follows that information up, with a declaration to the woman, that she shall now be subject to a multiplied conception: (ver. 16:) "Unto the woman he said, I will greatly multiply thy sorrow and thy conception;—in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee."

Now, as Eve had been so instrumental in disturbing the original plan of the world, it does not seem unreasonable to expect that her punishment from the retributive hand of God, would either arise from the calamities which her disobedience introduced, or add to their number ; in other words, would be subservient to the particulars of the case, instead of being merely vindictive, as the single infliction of personal pain would certainly have been. Eve's sentence is *not to pain*, it is to *sorrow*. "I will greatly multiply thy *sorrow* and *thy conception*." Sorrow is of the mind, and it is here mentioned as *preceding* the *multiplied* conception. It also *follows* upon the birth of children. It is something then suffered either prospectively, or retrospectively, rather than at the time ; and as the sentence does not *say pain*, why do we apprehend that sorrow *means* pain ? In all probability, Eve, having been formed to replenish the earth with inhabitants, was subject to the pains of childbirth from her creation. Independently, however, of that consideration, pain being of the body and sorrow of the mind, it is extraordinary that the term *sorrow* should, in this solemn judicial case, have been put where the term *pain* would have been more strictly appropriate, if the pains of childbirth had alone been meant. This, by the way, renders it more probable, that the word

"*sorrow*" in the sentence, (which is at least equivocal,) is pregnant with some allusion to an *added cause* for sorrow on the birth of children, than it is that a word not quite appropriate should have been selected.

Still that term, and so placed, has always allowed us to interpret Eve's sorrow as arising from the pains of childbirth; and being satisfied with that first interpretation, we have sought no farther. It may here, however, be requisite to repeat, what Bishop Horsley observes, that "prophecy derives much of its useful ambiguity from an artful accommodation to popular mistakes, so far as they concern not the interest of religion."

It is true that the Hebrew word, rendered in our Bibles "*sorrow*," is an ambiguous term, and may 'take its meaning from the circumstances under which it is used; but the sense of it here adopted, being that of our own most approved version, no departure from the rendering in question seems requisite. More especially may the translation, to which we here refer, be safely relied upon, inasmuch as it was not made for the purpose of supporting the peculiar opinion which it yet appears to favour.

There is still another argument. The original word, which in the passage before us is translated "*sorrow*," being equally applied to Adam, seems to establish that it had no reference to the pains

of childbirth. Wherefore, then, Eve's great sorrow, and wherein lies her punishment, if we are to seek no farther interpretation of the denunciations so solemnly passed upon her? To childbirth she was subject at her creation; and there is no reason to suppose that the multiplied conception related to an increase of numbers merely, because the replenishment of the earth had been also previously ordained. Have we not then here the infolded truth, and long obscured intimation, that the mingled subjects of two opposed and hostile kingdoms may be introduced into the world, by the means of a multiplied conception in *the master's field*? It is certain that the decree, or the sufferance, of a multiplied conception, cannot be accounted vague words in the mouth of the Deity, at the moment when he is passing a solemn judicial sentence. And yet we have hitherto considered the whole of Eve's doom, and the whole of her sorrow, to have been fulfilled by the pains of childbirth. But the New Testament shows, and shows very elaborately, a much greater cause for sorrow, in the event of bringing forth bad seed, or children of the *flesh*, as well as children of the *spirit*, and that by the same father and mother.

Romans ix. 6. "Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel:

“7. Neither, because they are the seed of Abraham, are they all children : but in Isaac shall thy seed be called.

“8. That is, they which are the children of the flesh, these are not the children of God : but the children of the promise are counted for the seed.

“9. For this is the word of promise, At this time will I come, and Sarah shall have a son.

“10. And not only this : but when Rebecca also had conceived by one, even by our father Isaac ;

“11. (For the children being not yet born, neither having done any good or evil, that the purpose of God, according to election, might stand, not of works, but of him that calleth ;))

“12. It was said unto her, The elder shall serve the younger :

“13. As it is written, Jacob have I loved, but Esau have I hated.

“14. What shall we say then ? Is there unrighteousness with God ? God forbid.

“15. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

“16. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

“17. For the Scripture saith unto Pharaoh,

Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth.

“18. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

“19. Thou wilt say unto me, Why doth he yet find fault? for who hath resisted his will?

“20. Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?

“21. Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

“22. What if God, willing to show his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:

“23. And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

“24. Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

“25. As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.”

No previous crime was imputed to Esau, which leads us to the conclusion, that it was his original

spirit, or inherent nature, that was offensive to God. He is indeed called the profane Esau, in Hebrews xii. 16; but his irreverence towards God was the result of his original profaneness. His posterity, under the deeply-branded name of Edom, are said by the prophet Malachi, to be “a people *against whom the Lord hath indignation for ever* ;” which confirms the idea that his *origin* was bad. But the mysterious history of Esau has no farther connexion with that part of the subject of which we are now treating ; and it is only adverted to here, in proof that the New Testament carefully sets forth that two seeds, as different as *wheat* and *tares* are, may be produced by the same father and mother ; or, in the words of our Lord, that *children* of two *different kingdoms* may arise in the flesh.

Moreover, after the sentence of a multiplied conception, the two first-born male children of Adam and Eve were of dispositions so entirely dissimilar as to indicate a mystery. If, therefore, we allow that the words of God, in the 15th verse, have a literal meaning, when they announce two different seeds, and ordain that there shall be enmity between them, then we may immediately look forward for some early verification of the sentence ; and, if order of place in the narrative signifies the succession of time and events, the first fulfilments consequent upon that

sentence will be first related in the immediately succeeding chapter. It must indeed be conceded that all further mention of the serpent's seed *seems* here to cease. In the very next chapter, however, we have the remarkable history of Cain and Abel, which (except that Cain and Abel are examples of good and bad seed) appears to be of so little consequence to the general scheme of scripture narrative, that the question has been asked, why it was ever introduced into a narrative of such conciseness? Abel ceases to exist without leaving any posterity, and Cain is omitted in Adam's genealogy. It therefore does seem a matter of surprise, that Cain and Abel, two persons of such little relative consequence, should have been made so prominent at the commencement of the heavenly communication, if neither of them was to be of any particular signification in it. But can the peculiar and detailed narrative of Cain and Abel be merely an episode in the work of the Deity? Is it not rather (according to the usual method of Scripture, and the latitude which its diction often assumes) an obscured or varied link of the same chain of information, which, in the preceding chapter, announced the course of Satan's seed upon the earth? And will not this interpretation, if it is satisfactorily established by Scripture, account for many circumstances in the

world, which are now the subjects of our amazement?

Now, in order to ascertain whether the multiplied conception was the method by which bad spirits as well as good spirits were allowed to become incarnate, and enter the world, by the means of Adam and Eve, let us begin by examining their first descendants, to see whether there is any signal instance, or any memorable fulfilment, of that foredoomed *enmity* and *bruising*, which is, by the ordinance of God, to take place between the *two predicted seeds*. And it most prominently appears, in the succeeding chapter, that, as soon as the two first born male children of Adam and Eve arrived at sufficient maturity to manifest enmity, they gave proof that it did exist between them, by the signal act of murder. They were also, evidently, *good and bad seed*, because God, "who knoweth the spirits of all flesh," would not accept the offering of Cain's sacrifice, though no cause of offence had yet been alleged against him, while to the offering of Abel he was *favourable*. And this preference, this act of God, according to the *promise*, put enmity between the two seeds; and, from this very enmity caused by God, Cain bruised and slew his "*righteous*" brother Abel, for such he is said to be in the New Testament.

(Hebrews xi. 4.) “ *By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was RIGHTEOUS, God testifying of his gifts ; and by it he, being dead, yet speaketh.*” On the other hand, in the First Epistle General of John, iii. 11, 12, Cain is thus spoken of as belonging to Satan : “ *For this is the message that ye heard from the beginning, that we should love one another. Not as Cain, who WAS of that WICKED ONE, and slew his brother.*” These testimonies, given four thousand years after the birth of Cain and Abel, appear to confirm the position that the two brothers were so specifically different in their natures as to being good or evil, that nothing but a *multiplied conception* seems adequate to account for Adam and Eve’s becoming the parents of two children so radically contrary to each other in the qualities of their minds,—one of them, in the instance of Cain, being so far unlike the image of God, and therefore no *son* of God, nor ever likely to be called so in Scripture.

Now, if the *multiplied conception* was the method by which the spirits of Satan’s adherents, the fallen angels, were allowed to take their course upon earth, what method of separation and safety for the community of God’s people could be so wise, just, and expedient, as the enmity denounced between the two seeds ? This

enmity and primordial difference would, in all essential fruits of the heart, known to God alone, for ever keep, to his eye, the seed or posterity of the woman as distinct from the seed or posterity of Satan, as the wheat and the tares are distinct to us. The enmity between the two different seeds was likewise necessary to prevent, as far as a probationary state would admit, the further tempting ensnarements of Satan's party.

Upon the death of Abel, God immediately promised Eve *another seed*, Seth, *instead of Abel*; and this circumstance of the *vicarious supply*, and the reference to Abel, so pointedly made in the New Testament, prove that his history, at the commencement of the human world, is not a mere empty episode in the chapter, given as it evidently is for our information, and teeming with the most important facts passing under the eye of God, but a case to be put on record pregnant with the most momentous results. The two first born males of the new world would not have been so minutely portrayed, and so conspicuously exhibited, for the consideration of all future generations, had there not been some hidden truths to be elicited from them. As Seth, by the appointment of God, succeeded Abel, he must be looked upon as his representative. Now, from these two distinct and distinguished aborigines, Cain and Seth, descend two

separate genealogies, inherent in which are found the opposite principles of good and evil. The principle of good is found in the first genealogy of the world descending from Adam in the line of Seth. At the head of the second genealogy of the old world stands rejected Cain *alone*; rejected, first by the Deity, who would not accept of his sacrifice, and secondly, by the Old Testament, which expunges him from Adam's genealogy, and puts Seth in his place. This appointed seed, therefore, this seed, *born* from above, and descending down to the time of our Saviour, we may surely call a first principle of good.

Now, however much Eve's sentence to a *multiplied conception* may be passed over as devoid of any important information, or prophetic meaning, yet the truly interested and inquiring mind must surely be struck with the remarkable circumstance, that, after her condemnation to a *multiplied conception*, there should be separated from her womb two genealogical lines of people so different in their spiritual natures with respect to good or evil, that God forbade intermarriages between them. How can we account for such a mandate from heaven, if we reject the information given in the 15th verse of the 3rd of Genesis, concerning two separate and distinct seeds, or two kinds of people, as afterwards

openly declared to be in existence in the 6th chapter? No human creatures were born, but what sprang from the first pair, as Adam, at the 20th verse, pronounces Eve to be "*the mother of all living.*" The two kinds of people therefore, distinguished from each other by the separate terms of *sons of God* and *children of men*, must have been born of Adam and Eve. Yet it appears that one community of their descendants was forbidden to intermarry or intermix with another community; and the infringement of that prohibition brought on such depravity and "violence," the result of "evil imaginations," as caused God to sweep them both from the face of the earth by the deluge. Now we cannot read of "*the earth being filled with such violence through them,*" and of such "*evil imaginations continually*" springing up in their hearts, without adverting to the enmity which it was pre-ordained should take place between the seed of the woman and Satan's seed, as is concisely announced in the previous 3rd chapter, and has been abundantly and notoriously verified, during the Christian æra, by the immolation of so many hundred thousand martyrs.

The learned are very much divided in their opinions concerning the proper translation of the ambiguous terms in which Cain's birth is announced in the original. One of them interprets

Eve's exclamation to be, "I have gotten a man from the Lord." Another, "I have gotten a man, something of a god." And another renders it, "This is the man of whom Jehovah spake unto me." This last interpretation would make it probable that God, who at this time held personal communication with Adam and Eve, had imparted to them, prospectively, after the sentence of the multiplied conception, the very different natures of their two first-born. The evil spirit of the one, and the hard fate of the other, would naturally produce the fore-doomed sorrow of Eve, both before the conception, and upon the birth, of two such children.

At all events, Cain's birth is announced in such equivocal and mysterious terms as no other birth in Scripture is. Although he was the first born upon earth, and thereby made an approach to the fulfilment of the signification of his name, (Acquisition or Possession,) he is not admitted, either by the inspired writers of the Old Testament, or by those of the New, into Adam's genealogy, but has a separate genealogy commencing from himself alone. This seems to imply a distinctly separate nature. Moreover, we may ask, if Cain was in no respect of the fraternity of Satan, why does our Saviour term Satan "a murderer from the beginning?" and why do we

read, in 1 John iii. 12, that "*Cain was of that wicked one*, and slew his brother?"

Cain had talked with Abel before he slew him, and might know more of their relative situations in this world than is shown to us in Genesis. Though God had, in condescension, assured Cain that the "desire of Abel should be unto him," and that he (Cain) should "rule over him," this did not prevent the murder, which was committed after they had *talked* together. Then, aspiring Cain, according to the meaning derivable from his name, (Possession,) stood the first-born progenitor of the earth; and we know that Satan is in Scripture *positively* shown to be the *Prince* of this world.

"17. "And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life."

We do not, from this sentence, immediately perceive what the curse of the earth chiefly inflicts upon Adam individually, that shall cause him, (as it should seem,) to "sorrow all the days of his life." For sorrow is still the word selected to describe the result of Adam's punishment, as well as that of Eve. It seems probable, there-

fore, that there was a sameness in the infliction, and that more cause for *sorrow* than meets the eye was meant in the ambiguity of the sentences.

“18. Thorns also and thistles shall it bring forth to thee ; and thou shalt eat the herb of the field.”

The denunciation that the earth should now bring forth thorns and thistles, merely indicated a small and partial introduction of trees and plants. And surely thorns and thistles were not likely to cause such lasting sorrow then, any more than they do now. Toil and sweat of the brow might indeed be the consequence of their prevalence ; but *sorrow* is of the heart, and the bitterest and most lasting species of sorrow is remorse, when degradation and punishment succeed voluntary guilt. Upon this the unhappy pair had to reflect, and, being equally doomed to sorrow, might, either by direct information, or by analogical deduction, understand that, after the curse of the earth, and the denunciation of the multiplied conception, the mother of mankind was, like the earth, liable to bring forth bad seed as well as good. The repugnance to this, with the consequent knowledge that their true descendants had lost all title to be sole possessors of the globe, would prove cause sufficient for Eve's sorrow, and Adam's never ceasing regret, as seems to be expressed in some of the

penitential Psalms. Adam lived after the birth of Seth eight hundred years, and having held communication with the Lord, transmitted, no doubt, to the *good seed* the instructions which he had himself received; as we find, in his genealogical line, Noah, a just man, "*perfect in his generations,*" and "a preacher of righteousness."

If the early chapters of Genesis are taken in the literal sense, the commonest reader must perceive that the line of Cain was evil; but that, in the true line of Adam and Seth, loyalty to God, and a right apprehension of his will, were the guiding principles of the heart and life. That Cain's posterity were, (as obnoxious people,) in the early days, carefully kept apart from Adam's true line, is deducible from Scripture, as well as from all profane traditions both of Jews and Arabians.

Considering then that Satan had so far succeeded in his subtle device and snare, as to cause the paradisiacal state to cease; and that he is subsequently shown in the New Testament, not only to have gained a temporary dominion in this world, but, according to our Lord's assertion, to have become the *prince* of it; may we not admit the probability, that he might also obtain permission for those fallen angels, who were cast to the earth with him, to remain upon it

under his guidance and authority? That a disapproved party sought and obtained permission to "*walk to and fro through the earth,*" seems intimated in the 6th chapter of Zechariah, where the angel, that "talked with" the prophet, mentions the four different coloured horses as "the four spirits of the heavens, which go forth from standing before the Lord of all the earth." Now, *red* is the distinguishing colour of Satan, and the *bay* horses (ver. 7) appear to be of that lineage. "And the bay went forth, and sought to go that they might walk to and fro through the earth: and he said, *Get you hence, walk to and fro through the earth. So they walked to and fro through the earth.*" The words, "*Get you hence,*" are the same as our Saviour makes use of, Matt. iv. 10, "Get thee hence, Satan." *

As some translators, (with no view, certainly, to the present suggestions,) have rendered Eve's exclamation, upon the birth of Cain, thus,—"*This is the man of whom the Lord spake unto me,*"—may not the incarnation and birth of his evil spirit in the flesh, be that first inlet to sin, which St. Paul means, when he says, (Romans v. 12,) "*Wherefore as by one man sin entered into the world?*" Either the ambiguity of the

* In the Book of Job, also, Satan replies to God that he was come "from going to and fro in the earth, and from walking up and down in it."—i. 7.

phrase, or the double sense authorized in Scripture, might fairly, in the above words, both impart, and yet conceal for a time, the great secret of Satan's seed being suffered to enter the world after the fall of man. For the assertion of St. Paul, that "by one man sin entered into the world," will as readily admit of the interpretation, that by Adam's transgression the consequent incarnation of an evil spirit took place in the person of his son Cain, as that Adam transmitted the sin himself. He certainly did not transmit it to Noah; for Noah was said to be "a just man and perfect in his generations," and must therefore be considered as from a good root. Seth was seed appointed by God, and "*Seth was the son of Adam, which was the son of God.*" All of Adam's true posterity therefore, that kept "perfect in their generations," seem fairly to be entitled to the denomination of *sons of God*. How they could become *imperfect* in their *generations*, the 6th chapter of the book of Genesis has distinctly shown, if we take *literally* the plain language in which the information is given. Now, as all the best modern commentators recommend that method of apprehension in most cases, it seems quite proper, and even requisite, in this, to distinguish the line of Seth in Adam's genealogy, as the *sons of God*; and the line of Cain, who is expunged from Adam's genealogy

by the sacred canon, as the *children of men*. If we neglect to observe these discriminating appellations, how shall we trace the course of the two separate lines in the prophecies? Bishop Patrick, Bishop Horne, and Bishop Horsley, admit that, when the term *men* is specifically applied, and put in opposition to the *sons of God*, it is meant to denote two different sorts of people; but these discriminating terms have hitherto passed, without rendering the objects of them more remarkable than is consistent with deferred information. Adam had many descendants besides Seth, but they are not particularly noted by Scripture.

In Romans, (viii. 19,) are the following words: "For the earnest expectation of the creature waiteth for the manifestation of the sons of God." The term, *sons of God*, is found all through the Scriptures, often indeed diversified by other denominations, but all distinguishing a superior class of people, sometimes called the children of light, sometimes the children of the Spirit, sometimes the foreknown, the predestinated. On the other hand, there are passages in abundance, pointed against a people, not always specified as having merely erred, but as aliens; at once haters of God, and obnoxious to him; and those appear to be termed, in the aggregate, the *children of men*.

Now, as Cain had been banished from the *face*

of God, and we never hear of his repentance or return to favour, in no respect can his descendants in the old world be looked upon as a people that were likely to be characterized as the *sons of God*. Cain is never called *a son* at all, but is upon his birth at once announced by Eve as a *man*. And, this being done in an ambiguous manner, brings us to consider, not only the radical difference there might be from *spiritual origin*, but the probable difference there would be from *worldly circumstances*, between Adam's posterity and that of Cain. Adam had been *blessed* of the Lord; Cain had been *cursed*. Adam remained in the *presence* of the Lord; Cain was *banished from it*. Adam receives the promise of a Redeemer in his posterity, and brings up his children to sacrifice unto the Lord; but Cain was *wroth* with God, he *hated* him, and went out into *another* land, probably so termed, because it lay beyond the precincts of the once paradisiacal garden of Eden. There he was not only devoid of the *countenance* of God, but deprived of the example of Adam, who was a worshipper. Independently, therefore, of the mysterious announcement of his birth, it was naturally to be expected that his posterity would grow up lawless, *profane*, and *haters* of God. This last term is so frequently and so emphatically made use of in Scripture, that it seems rather pointed at active

enmity and alienation, than at the failings of common sinners, who are generally immersed in their own follies through *apathy* and a *forgetfulness* of God, rather than *hatred*.

That Cain's race, after being *excluded from Adam's genealogy*, and having a *distinct one of their own*, should be marked in Scripture by a distinct appellation, was to be expected. Now if, in addition to this, we adopt the idea that they were Satan's seed, the probability becomes much stronger, that they are collectively characterized by some *term* which may distinguish them from that line of people called the *sons of God*, but at the same time some term neither so singular nor so abrupt as to attract immediate attention or investigation. This the common term *men*, when specifically applied, remarkably accomplishes. And that it is thus specifically used, in the 4th, 6th, and 11th chapters of Genesis, will appear as follows.

Ch. iv. 26. "Then began *men* to call upon the name of the Lord."

This, we know, Adam was accustomed to do, because he brought up his children to sacrifice unto the Lord, and was never banished from his presence. We must conclude, also, that Seth's descendants, the appointed seed, did the same. But *these men began*, at a certain period, to do that which, by implication, we must suppose

they had not done before. Besides, the marginal reading is, "*these men began to call themselves by the name of the Lord.*" The same words are also rendered by another translator,—"*Then men profaned in calling themselves by the name of the Lord.*" And certainly, either Satan's seed, or rebellious angels, or the community of Cain, who was banished from the presence of the Lord, and expunged from Adam's genealogy, would "*profane,*" if they presumed to "*call themselves by the name of the Lord,*" while their hearts were still averse from his laws. Yet, as society advanced, according to the characteristic ambition of Satan and his angels, they would no doubt be desirous of being "*called by*" the same "*name*" as Adam's more distinguished and worshipping race were. And "*then MEN began to call THEMSELVES by the name of the Lord,*" or "*profaned in calling themselves by the name of the Lord ;*" and they did this because, as Cain had previously expressed it, "*their punishment in being hid from the face of God was greater than they could bear.*"

The next instance where the term "*men*" is specifically applied, and openly put in opposition to the sons of God, is in the 6th chapter. "*The sons of God saw the daughters of men that they were fair.*" (ver. 2.)

Likewise, in the 11th chapter, it appears that

a party, which were adverse to God, attempted to build the tower of Babel, and *they* are also specifically termed the *children of men*. “And the Lord came down to see the city and the tower, which *the children of men* builded.” (ver. 5.)

And lastly, to prove the unalterable difference that there is between certain “*dwellers upon earth*,” and the rest of its inhabitants, the prophet Daniel says, (ii. 43,) “they shall mingle themselves with the seed of *men*: but they shall not cleave one to another, even as iron is not mixed with clay.” This is a clear corroboration of the undeniable information given in the 6th chapter of Genesis, concerning two distinct kinds of people, and a corroboration, apparently without design, supplied by a prophet long subsequent to Moses, and supplied by him incidentally, while treating upon the form of the empires of the earth to the very last days. The declaration concerning the *iron* and the *clay* is, with the other matters contained in the prophetic dream, thus prefaced in the 28th verse:—“*But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar, what shall be in the LATTER DAYS.*”

The above shows to what a late period the *men*, emphatically so called, remain upon the earth. And, as if this were not enough, the

same race of beings are several times mentioned, and mentioned under the emphatic appellation of "*men*," in the Revelation, that last mysterious and sublime portion of the book of God.

HEADS OF THE CHAPTER ON THE DELUGE.

The matured, and still differing, natures of the posterity of the two seeds positively declared in the 6th chapter of Genesis. p. 117.

The children of God imperfect in their generations, by their disobedience in intermarrying with the forbidden race. p. 117.

Examination of the curse of Canaan. p. 119.

The deluge did not produce, as might have been expected, a purified system. p. 121.

Probability that Canaan was imperfect in his generation through the medium of Ham's wife, who was preserved in the ark. p. 123.

Signification of Nimrod's name—Giants existing after the flood as well as before it. pp. 123 and 124.

Intermarriages between the two lines constantly forbidden. p. 125.

Old Testament type of the beacon city of wickedness—The spiritual line of wickedness traced down to the present time. p. 127.

A counteracting line, that of holiness, to be traced from the earliest period to the time of Jerusalem. p. 129.

The Holy Ghost the counteracting power—Not without a type in Christian prophecy, p. 130 and 131.

This point argued from several passages in the Apocalypse. pp. 132—136.

CHAPTER III.

ON THE DELUGE.

IF the observations upon the two spiritually different communities dwelling upon the earth in the old world are well founded, we shall find a continuous chain of consequences following in Scripture, (really continuous, though not always apparent;) and the chain, to be traced, must commence from the two first born, after the sentence of a multiplied conception in the 3rd of Genesis.

According to the illustration already adopted, when a person standing upon a mountain views an open landscape with a river winding through it, the surface of which is occasionally obscured by trees or small eminences, he does not deny the continuity of that river: and thus we only claim a similar assent to the continuity of the divine disclosures, where the interposition of Scripture narratives intervenes indeed, but does

not at all contradict or alter the chief subject in hand.

The present clue, taken up from the two essentially different seeds mentioned by the Deity in the 3rd of Genesis, passes on, after the intervention of the 4th and 5th chapters, to the 6th; where there is an absolute and clear declaration made of the matured and still differing natures of the posterity of the two seeds. Again, after the intervention of the 7th and 8th chapters, it emerges so as to become dimly visible in the 9th, 10th, and 11th chapters, after the flood. This will appear from the following quotations.

Genesis vi. 1. "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,

2. "That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose."

The above verses set forth, in language that can neither be called figurative, nor be explained away by any sophistry, that the community of the children of God had become imperfect in their generations by their disobedience in intermarrying with the forbidden race called the "*children of men*." And we see, from the context in the same chapter, that they hereby introduced an alien and sinful people among themselves, by which the corruption of the earth was

effected ; and man's *spirit strove against the Lord.*

3. "And the Lord said, *My spirit shall not always strive with man, for that he also is flesh.*"

The mention that "HE ALSO IS FLESH," considering the circumstances under which it is made, seems to point at that inimical spirit the serpent, whose seed was to be cotemporary with the woman's seed, as incidentally mentioned in the previous 3rd chapter. There, Adam and Eve had fallen before temptation ; and here, their peculiar children had become, through temptation, disobedient to God in a more extended degree.

6. "And it repented the Lord that he had made man on the earth, and it grieved him at his heart."

13. "And God said unto Noah, The end of all flesh is come before me ; for the earth is filled with violence *through them.*"

When the "violence" is said to be "*through THEM,*" the expression may be acknowledged to be rather an intimation than a specific announcement ; yet the violence, it must be apprehended, proceeds from the obnoxious party, the entrance of whose spirits into the human frame had been rendered practicable by the sentence of a multiplied conception.

After the deluge, in the 9th chapter, God

blesses Noah and his sons, and gives them instructions for their future course in the world. But at the 7th verse he apparently makes another address to some hitherto unnamed party, but it is without a blessing.

7. "And *you*, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein."

It may be necessary here to recollect, that there arose, in the family of the irreverent Ham, a youth, who bearing a name somewhat similar to that of Cain, (Canaan,) goes forth, also like Cain, into the new world under a curse. Now, as all commentators have hitherto found it a fruitless inquiry why Noah should curse Canaan for the fault of his father, is there not some reason for considering whether the *spiritual origin* of this youth may not be the cause of this malediction? We must conclude that Noah, having been called a just man, and favoured by an intercourse with God, knew, when he cursed Canaan, that he did what was fitting to be done;—that there was, in other words, some cause which rendered Canaan and his descendants unworthy to mix upon terms of equality with the descendants of Japhet and Shem, in the line of which latter our Saviour was to come. Now, following this supposed clue of antediluvian information from the two different seeds first mentioned in

the 3rd chapter, we shall find that they pass on, sometimes visibly and sometimes invisibly, under the intervening, but not contradictory, matter of several chapters, till they emerge again in the new world as distinct as they were before in the old. This, however, did not appear obvious, owing to the elusory statement of what at first merely wears the aspect of a narrative concerning the events of the ark, so simple, that the going forth and return of a dove *seems* to be a prominent matter of interest. Nevertheless, in the one collateral line descended the *seed* that produced the Saviour; and in the other, not only the mysteriously *cursed Canaan*, but the founder of *Babylon*, the *mother* of all the idolatry of the new world, who gives her name to a woman or *city of wickedness*, styled, in the Apocalypse, "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH." This comprehensive designation indicates that she is to be looked upon as the aggregate type of the sin, and sinful power, of both worlds, and favours the supposition that there was still an evil and counteracting power in force against the *woman's predicted seed*, in the *new world*, from its very commencement. And if accumulating evidence proves this, there will no longer be cause to wonder why, after the penal correction of the antediluvian state, there did not

succeed, under the immediate guidance of God, a pure system of holiness and good order. That such a system did *not* succeed we are expressly informed in Scripture. May we not then humbly seek further, in the divine records, for some elucidation concerning a transaction which they certainly propound for our consideration? In the mean time, if we have found a clue, it is our part to keep it in hand, although our path be neither a beaten nor a popular one.

Seeing, as we have done, that the deluge did not produce the effect naturally to be expected by us, *a purified system*, there does indeed appear such a degree of necessity that this momentous case should be looked into, as leaves no fair escape from investigation, if it be a matter of interest to clear up the meaning of scripture narrative concerning the beginning of the human race in the new world. It may indeed be lamented that the subject is not in more able hands; but if stepping-stones only are pointed out, some one better qualified may be induced to tread the same road.

The will of God, well known to Noah, was, that his family should overspread and replenish the earth. After the offence of Ham, therefore, and the *curse of his son*, it is natural to conclude, that, as the progeny of Noah's sons increased, and separations began to be appointed as the

necessary consequence, an earlier separation from the jurisdiction of Noah would take place in the tribe of Ham, than in any of the other tribes. Noah survived the flood three hundred and fifty years; but there is no mention of his name in the 11th chapter, which describes the party that journeyed into the land of Shinar and built Babylon. Noah himself is carefully mentioned as "*perfect in his generation*;" but had all his sons kept clear of the forbidden race? Ham is shown to be devoid of all respect for his father; *he* therefore had little to deter him from the antediluvian transgression of taking a wife in the forbidden line. When therefore we find, in the descendants of Ham, the founders of Babylon and of the kingdom of Egypt, and remember that Canaan was cursed we know not why, the thought will irresistibly occur that they might be *imperfect in their generations*. In corroboration of this idea, let it be recollected that, in treating upon subjects before the flood, it is said, in the 4th verse of the 6th chapter, "There were giants in the earth *in those days*; and *also after that*, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown." Here, it is first asserted that giants were the offspring of the forbidden alliances *in those days*, that is, *before* the deluge;

but it is remarkably added, and *also after that*, which apparently means *after* the deluge, as that was the new æra *after those days*. If then giants, men of renown, are marked as again prevalent upon the earth after the flood, is it not to be presumed that they are descended, as before described, from a proscribed race? And that Ham's wife, being of that race, should be preserved in the ark, will not be a matter of surprise, when we recollect, from what is stated in the 3rd of Genesis, that God had appointed the serpent's seed to remain cotemporary with the woman's seed, which inimical party are apparently here discriminated "as mighty men which were of old, men of renown."

Nimrod, the mighty, was one of these men of renown *after* the flood. The signification of his name is given, in Cruden's Concordance, as "*rebellious*," or "*sleep of descent*," (does this allude to the bad line dormant, as it were, in the ark, in Ham's wife?) or "*of him that rules*."* He laid the foundation of the Assyrian monarchy, and his posterity that of Babel, which, it ought to be kept in remembrance, is in the land of Shinar.

Genesis xi. 2. "And it came to pass, as *they*

* Satan was prince, or ruler, of the new world, and was worshipped as the Sun, under the name of Baal, in Babylon and the East.

journeyed from the east, that *they* found a plain in the land of Shinar ; and they dwelt there.

4. “ And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven ; and let us make a name, lest we be scattered abroad upon the face of the whole earth.

5. “ And the Lord came down to see the city and the tower, which the *children of men* builded.”

There is apparently in the above a specific mention of the *children of men* as contradistinguished from the *children of God*, and these are evidently considered as *striving against the Spirit of God*. Yet nothing of opposition to God's will can be supposed to take place in any division led on by righteous Noah, or by either of his approved sons ; but, in the line of reprobate Ham, it is very likely to arise.

We subsequently find, in the land where Canaan settled, whole districts of giants, as the Raphaims, the Anakims, and the Emims ; which seems to confirm the intimation, supposed to be given in the fourth verse of the sixth chapter, that there were existing, after the flood, the same sort of giants as those described in the days before it. But all the giants mentioned either by Scripture or by ancient authors, are ever described as violent and lawless. Goliath was of an

idolatrous race, and cursed David by his gods, and it must be remembered that David was the mystic type of Christ. In addition to this, the intermarriages between the children of Israel and the heathen nations are so frequently mentioned with disapprobation, as still to favour the supposition of two collateral lines of sin and holiness, which we may now proceed to identify as they emerged after the flood into the new world. Holiness appears in the blessed line of Shem, and sin in the accursed line of Canaan ; for so far cursed was Canaan in all his generations, that intermarriages with his descendants were as strictly forbidden to the Israelites in the line of Shem in the new world, as the intermarriages between the children of *God* and the children of *men* had been in the old world. Observe the language of Abraham to the eldest servant of his house. Gen. xxiv. 3. " And I will make thee swear by the Lord, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell."

Rebecca also, descended from Shem, and mother of the promised seed Jacob, expresses an equal degree of abhorrence for the line of Canaan, the intense wickedness of whose abandoned cities need not here be repeated. We may state, however, by the way, that, from the

abomination in which the Canaanites were beheld from *above*, arose Joshua's command to exterminate them from the promised land, an order which has excited the ill-understood sympathy of modern benevolence. And it may, at the same time, be mentioned, that when, after their dispersion, they were left in servitude to the Romans, the same feeling of their state of reprobation gave rise to Hannibal's memorable speech, "I acknowledge the fate of Carthage."

It has already been adverted to, that, after the wanderings of that division of Noah's sons, to which, in the fifth verse of the eleventh chapter, the name of the *children of men* is specifically applied, they halted in the land of Shinar, and there built that famous tower and city, whose name (Babylon) lives in profane history to the present day, and is continued all through the Scripture down to the last book, that of the Revelation, where, both in a retrospective and prophetic view, it is thus written: "*Mystery, Babylon the Great, the mother of harlots, and abominations of the earth.*"

For a beacon city of *wickedness*, so amply described in the New Testament from the earliest time, we ought to find a type in the Old Testament; and, although without a *written name*, it is apparently given in Zechariah.

Zech. v. 5. "Then the angel that talked with

me, went forth, and said unto me, Lift up now thine eyes, and see what is this that goeth forth.

6. " And I said, What is it? And he said, This is an ephah that goeth forth. He said, moreover, This is their resemblance through all the earth.

7. " And behold, there was lift up a talent of lead; and this is a woman that sitteth in the midst of the ephah.

8. " And he said, This is wickedness; and he cast it into the midst of the ephah, and he cast the weight of lead upon the mouth thereof.

9. " Then lift I up mine eyes and looked, and behold, there came out two women, and the wind was in their wings, (for they had wings like the wings of a stork,) and they lift up the ephah between the earth and the heaven.

10. " Then said I to the angel that talked with me, Whither do these bear the ephah?

11. " And he said unto me, To build it an house in the land of Shinar; and it shall be established, and set there upon her own base."

The spiritual line of wickedness seems to have been traced down also to the present time, because this mother of wickedness, the same in her nature but varying in her position, appears to be now pre-eminently seated on the seven hills of Constantinople, supporting the Mahometan mockery, and with great pride and cruelty

triumphing over the degraded Christian church, seated also on the seven hills, from whence the once famous beast, the Roman empire, has departed.

Revelation xvii. 3. "So he carried me away in the spirit into the wilderness, and I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns.

5. "And upon her forehead was a name written, Mystery, Babylon the Great, the mother of harlots, and abominations of the earth.

7. "And the angel said unto me, Wherefore didst thou marvel? I will show unto thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

8. "The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is."

Isaiah xxxiv. 16. "Seek ye out of the book of the Lord, and read:"

Revelation xviii. 21. "And a mighty angel took up a stone like a great milstone, and cast it into the sea, saying, Thus with violence shall

that great city Babylon be thrown down, and shall be found no more at all."

Having endeavoured to trace the obnoxious and forbidden generation from the beginning, it will next be requisite to show, that there was, in the vicarious seed Seth, a counteracting line, which, although in instances of dereliction it became intermixed with the other, yet in the main transmitted a succession of righteous men, (whose names have been already given,) down to the time of Jerusalem; and although no particular manifestation had been made until the time of Moses, it appears that the forefathers of that spiritual line had, from the first, all drunk of that spiritual Rock, which was Christ.

1st Corinthians x. 1. "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

2. "And were all baptized unto Moses in the cloud and in the sea;

3. "And did all eat the same spiritual meat;

4. "And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ."

This shows that a holy line, or a race of men under mystic superintendence, had never ceased till the law was given by Moses, which law became "*our schoolmaster to bring us unto Christ.*"

Subsequent to the promulgation of the law, Christ became manifest, and the gospel was introduced. Our Lord himself, however, after the crucifixion, left this world, and is described in the 13th of Mark as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. But this is not all our consolation : a much greater one indeed was given, when, before his ascension, Jesus Christ assured his disciples that he would send the Comforter, the Holy Ghost, who would abide with them for ever. This perpetuates the holy line, and is the counteracting power under whose guidance we may proceed to eternal life, if in the moment of temptation we listen to his still small voice.

John xiv. 16. "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever ;

17. "Even the Spirit of truth ; whom the world* cannot receive, because it seeth him not, neither knoweth him : but ye know him ; for he dwelleth with you, and shall be in you.

25. "These things have I spoken unto you, being yet present with you.

26. "But the Comforter, which is the Holy

* "The world," which "cannot receive" the Holy Spirit, must be the adverse party so continually alluded to in Scripture.

Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

The Comforter is always described as zealous to lead us into all truth. Thus we receive the affectionate advice from St. Paul, not to "*grieve the Holy Spirit*." And again, it is said, (1 Thess. iv. 8,) "he therefore that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit." Is it then probable that the mundane agency of a being so important, and so often referred to, should remain without a type in Christian prophecy? Let us examine the word of God upon this point.

The descent of the Holy Ghost is first mentioned in the Evangelists by promise, and then by recapitulation and accurate fulfilment in the Acts of the Apostles.

Acts i. 5. "For John truly baptized with water; but ye shall be baptized with the Holy Ghost *not many days hence*."

Ch. ii. 1. "And when the day of Pentecost was fully come, they were all with one accord in one place."

2. "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting."

4. "And *they were all filled with the Holy*

Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

The descent of the Holy Ghost is so much a matter of fact, that no sophistry can do it away, and this power was to remain with us for ever. It was also the greatest and most striking event after the ascension of our Lord, which makes it probable that the seals, which are generally thought to symbolize and relate a series of occurrences during the Christian æra, will begin with it. According to that supposition, in the 6th chapter of Revelations, the *slain Lamb* opens the first seal, from whence there issues forth a white horse with a rider of a heavenly aspect.

1. "And I saw when the Lamb opened one of the seals,

2. "And I saw, and behold a white horse : and he that sat on him had a bow ; and a crown was given unto him : and he went forth conquering, and to conquer."

Now, although this rider in some respects resembles our Saviour, the description cannot be meant for him ; first, because it would be inconsistent for the slain Lamb to open the first seal with a representation of himself ; and secondly, because our Saviour was not destined to any farther course upon the earth after the ascension. The symbols are indeed similar. When our

Saviour is mentioned in Rev. xix. he is represented as sitting upon a white horse. A sword proceedeth out of his mouth, and on his head are *many* crowns. In righteousness also he is said to judge and to make war.

Rev. xix. 11. "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

12. "His eyes were as a flame of fire, and on his head were many crowns;

15. "And out of his mouth goeth a sharp sword, that with it he should smite the nations:"

If we compare the two passages, we shall find that the symbols, though similar, are not identic. They bear, in short, just such a likeness to each other, as we might be led to expect by our Saviour's announcement that the Father would send the Comforter *in his name*.

Let us recur to the first and second verses of the sixth chapter, already quoted, with this impression.

Rev. vi. 7. "And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.*

*No other seal is ushered in with thunder. Is not this analogous to the rushing mighty wind which preceded the descent of the Holy Ghost on the day of Pentecost?

2. "And I saw, and behold a white horse : and he that sat on him had a bow ; and a crown was given unto him : and he went forth conquering, and to conquer."

When a spiritual guide and comforter was promised by our Saviour, he at the same time informed his disciples that the Comforter could not come till he himself was returned to the Father after the crucifixion. Does not a complete fulfilment seem to be here given, when the *slain Lamb*, now in heaven, consistently and awfully opens the first seal of the Christian series of prophecy, with a disclosure of the promised substitute, which his prayers had obtained for the guidance of his people during his absence ; and when, in the spirit and *name* of Christ, the gospel was sent forth under the guidance of the Holy Ghost, the sin against whom is the only one which cannot be forgiven ?

The course of redemption still prevails, and its *Conductor* surely required as pure and as triumphant a symbol as is given in the first seal. The rider of this white horse is much too sublime to be meant for any mortal man, or any series of emperors. Vain also would be the attempt to adapt any period of the Roman empire to the pure colour of white, or its transitory government to that of an everlasting conqueror. Human conquerors have very different complex-

ions, and are much more probably included in the second and sanguine seal, which exhibits a *sword*, and the emblematic colour of Satan, *red*.

Ver. 4. "And there went out another horse that was *red* : and power was given to him that sat thereon to take peace from the earth, and that they should kill one another : and there was given unto him a great sword."

At the time when our Saviour was born, the temple of Janus was closed, in token, as the Romans expressed it, that all the earth was at peace. During the first half of that century, the gospel mission went forth, and subsequent to that, in the year 70 of the Christian æra, the red government of Rome rose upon Jerusalem, and destroyed it by the sword, which afterwards waded in blood through ten persecutions of the Christian party. The red horse, and rider with a great sword, next appeared in the Saracenic irruptions, and certainly took *peace* from the predicted part of the earth, at the same time that it endeavoured to enforce by the sword a religion so false, and inimical to that of the blessed Saviour, that nothing but the branding colour of *red* can belong to its warlike propagators. And here we may be allowed to repeat that it will be found in the 6th chapter of Zechariah, ver. 7, that the red or bay horses "went forth, and sought to go that they might walk to

and fro through the earth : and he said, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth." The words, "*Get you hence*," are, as has been before stated, the same that our Lord makes use of to Satan, in St. Matthew ; and it is to be observed, that in both the first and sixth chapters of Zechariah, where the different horses are portrayed, a mixture of the *red* and *white* colour is depicted. In the first chapter, it is said, verse 8, "I saw by night, and behold a man riding upon a red horse, . . . and behind him were there red horses, speckled and white." In the sixth chapter, the horses are mentioned as *grisled* and *bay*. "And in the fourth chariot, grisled and bay horses." ver. 3. Now this mingling of colour, if the horses are to be looked upon as representing a people distinct from their rider, admits of that mixture, which, in the parable of the wheat and the tares, declares some of the adherents of Satan to be upon the earth, having been sown by his hand among the children of the kingdom of God.

And the last horse of the seals being of a pale colour, that is, blended between red and white, admits of the same interpretation as to the mingling. (Rev. vi. 8.) "And I looked, and behold a pale horse."

The succession of narrations, symbols, and

coincidences, relating to two kinds of people dwelling on the earth, has been now traced from the time of Adam nearly to the last of the prophets; but there is still so much more interesting matter in store upon the subject, that it would be a grief to quit it, were it not for the hope that it might be taken up hereafter by talent and learning to which the writer of these pages has no pretensions.

HEADS OF THE CHAPTER RELATING TO THE PSALMS.

Bishop Horsley's account of the Psalms. pp. 139—141.

A continued exhortation to holiness and trust in God intermixed in the Psalms with important corroboration concerning the two kinds of people described in other parts of the Scripture. p. 141.

The sun an acknowledged symbol of a supreme Governor, and put by the chief prophets as the emblem of Satan, and of his dominion in the world. p. 144.

The stars the fallen angels. p. 145.

The moon, as a secondary planet, may mean the second power in the same government. It is also sometimes put for the ruler of darkness. p. 146.

The three antichrists. p. 147.

Examination of certain portions of the Psalms, in different translations, as relating to the prevalence, and future overthrow of the apostate faction. pp. 148—156.

CHAPTER IV.

RELATING TO THE PSALMS.

It has been already hinted that the Psalms, particularly as translated by Bishop Horsley, will throw additional light upon the present inquiry as to the existence of an adverse party in the world. Having traced, therefore, the existence of this party, as it appears in the historical and prophetic writings of the Old Testament, we proceed, previous to our examination of such statements as the New Testament will supply, to investigate such passages from the Psalms as may seem to bear upon the point in question. We shall open the subject by a quotation of some length from the bishop's account of the Psalms.

Psalm xlix. 4. "I will open my dark saying upon the harp."

Psalm cii. 18. "This shall be written for the generation to come : and the people which shall be created shall praise the Lord."

“Of all the books of the Old Testament, the book of Psalms is the most universally read, but I fear as little understood. This cannot be ascribed to any extraordinary obscurity of these sacred songs, for, of all the prophetic parts of the Scriptures, they are certainly the most perspicuous. But it is owing partly, I fear, to some dulness of the faculties of the natural man upon spiritual subjects, and partly to the misapplied labours of modern expositors, who have employed much ingenuity and learning to find the immediate subject of every Psalm, either in the history of the Jewish nation, or in the occurrences of the life of David. It is true that many of the Psalms are commemorative of the miraculous interpositions of God in behalf of the chosen people : for indeed, the history of the Jews is a fundamental part of revealed religion. Many were probably composed upon the occasion of remarkable passages in David's life, his dangers, his afflictions, his deliverances. But, of those which relate to the public history of the natural Israel, there are few in which the fortunes of the mystical Israel, the Christian church, are not adumbrated ; and of those which allude to the life of David, there are none in which the Son of David is not the principal and immediate subject. David's complaints against his enemies are Messiah's complaints, first of the unbelieving Jews,

then of the heathen persecutors, and the apostate faction in latter ages. David's afflictions are the Messiah's sufferings. David's penitential supplications are the supplications of Messiah in agony, under the burden of the imputed guilt of man. David's songs of triumph and thanksgiving are the Messiah's for his victory over sin, and death, and hell. In a word, there is not a page of this book of Psalms, in which the pious reader will not find his Saviour, if he reads with a view of finding him. And it was but a just encomium of it that came from the pen of one of the early Fathers, that it is a complete system of divinity for the use and edification of the common people of the Christian church."—*Bishop Horsley on the Psalms.*

Since Bishop Horsley has translated the Psalms, they appear, still more plainly than before, to act in the double capacity of affording holy admonition, and at the same time *direct information*, concerning a course of warfare in the process of the human world. If, therefore, the clue is once taken up from God's own words, in the incidental mention of two different seeds, and the ordination of the multiplied conception, in the 3rd of Genesis, there will be found in the Psalms a continued corroborative account of two opposite kinds of people. These, we know, sprang from Adam and Eve in the

persons of Cain and Seth, because Adam, in the same 3rd chapter, verse 20th, pronounces Eve to be the "mother of *all living*." There is, therefore, no other origin for the two kinds of people so clearly and so positively announced, in the 6th chapter of Genesis, as the *sons of God* and the *sons of men*; whose coalition, productive as it was of momentous acts of rebellion and wickedness, brought on the judgment of the Deluge. Can we then doubt of the one continued process of sufferance on the one side, and suffering on the other, when we consider the strongly-marked characters which emerged from the ark, to carry it on in the post-diluvian world? First in rank appears Shem, the progenitor of the blessed seed; and second in order of place, Ham, the father of the Canaanite, and grandfather to the founder of *Babylon*.

The two kinds of people are also marked in the Psalms as constantly at enmity with each other. The one party is described as possessing present power, wicked, *strong*, and led on by a diabolical adversary, who is sometimes denominated emphatically *the ungodly man*, and sometimes the *man of the earth*, as in the 10th Psalm, 18th verse: "To judge the fatherless and the oppressed, that the *man of the earth* may no more oppress." His party also are occasionally described as the *children of men*, 14th Psalm,

2nd verse: "The Lord looked down from heaven upon *the children of men*, to see if there were any that did understand, and seek God." The other party appear to be a fallen but favoured people, and are frequently termed the *poor*. They are shown without reserve to be under the proud oppression of the *man of the earth*, but always looking to a Divine Leader for support and final deliverance. This Mediator supplicates the Deity in *their* behalf and in his own, in terms of the deepest pathos; and they are frequently encouraged, comforted, and cheered, as from above, with the promise of final emancipation, and a triumphant delivery from their proud oppressors. These last are, in plain words, said, Psalm xxi. 11, to have "*imagined a mischievous device, which they are not able to perform.*" That is, according to the context, they could not ultimately succeed in subjecting Christ's people in Adam's descendants, because of the atonement made by the blood of the Saviour, and because of the scheme of redemption; by which means the whole Israel of God, as well as the immediate descendants of Jacob, may, according to the Jewish antitype, be freed from the spiritual house of bondage. The suppliant community always appear as a *penitent* people, undergoing a pilgrimage, a state of spiritual warfare and punishment, on account of transgression.

Still they are impatient, and utter mournful complaints under their long protracted bondage, which Scripture shows is to reach to the very last day; when the great battle, described in both Testaments, is to take place; and when, according to the representation of the apocryphal Esdras, "an extraordinary multitude are gathered together against a divine person, who neither lift up his hand, nor held sword, or any instrument of war; and yet destroyed that multitude which were sore afraid, and yet durst fight."

The subversion of Satan's dominion in this world appears to be symbolized by the darkening of the sun, in most of the eminent prophets. In Isaiah xiii. 10, the *stars* also are darkened: "For the stars of heaven and the constellations thereof shall not give their light." In Isaiah xxiv. 23, the sun and moon alone are mentioned: "*Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously.*" Joel, St. Matthew, and St. John make use of the same metaphor; but, in the Revelation, there appears to be direct allusion to the fallen angels also, if stars denote angels.

Rev. vi. 12. "And I beheld when he had opened the sixth seal, and lo, there was a great

earthquake ; and the sun became black as sackcloth of hair, and the moon became as blood.

13. “ *And the stars of heaven fell into the earth*, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.”

If stars are allowed to symbolize angels, then this 13th verse coincides with the 21st verse of the 24th chapter of Isaiah, before cited, in which the prophet, when describing the last days, says, “ And it shall come to pass in that day, that the Lord shall punish the *host of the high ones* that are on high, and the kings of the earth *upon the earth*.” This seems to corroborate the idea that there has been, according to the constant complaint of the Psalms, great oppression from *the host of the high ones* ; and the fact appears to be particularly alluded to in the 57th Psalm, as translated in the Book of Common Prayer, ver. 1. “ Be merciful unto me, O God, be merciful unto me, for my soul trusteth in thee : and under the shadow of thy wings shall be my refuge, until this *tyranny be overpast*.”

Upon a careful perusal of the Psalms, they will be found referable generally to all the great leading points of Scripture, but most particularly to the envy of the great adversary, acting against the *Just One*, the Messiah, and his community of people. And the darkening of the sun, in the several prophets, seems to be, though in varied

terms, corroborative of the mention in the Psalms, that when the place of *the ungodly man is sought, it shall no more be found*. That Satan's power in this world should be symbolized by the sun, which is an acknowledged representation of the chief ruler, coincides with all our apprehensions concerning his dominion here, and with his denomination of "*prince of the power of the air*." Moreover, a hurtful power is thus mentioned in the 121st Psalm, ver. 5, 6. "The Lord is thy shade upon thy right-hand. The sun shall not smite thee by day, nor the moon by night."

The sun, the moon, and stars, being recorded as making obeisance to Joseph in his dream, may, by their types, be an intimation of the latter subjection of Satan and his angels under the restored state of the house of Israel; when the Lord "*will destroy . . . the face of the covering cast over all people, and the veil that is spread over all nations*." The moon is a secondary planet, and is sometimes thought to symbolize the second power in a government, and also to signify a ruler of darkness; and upon this occasion, it may be remarked, that, in the last days, "the great city" of wickedness "was divided into three parts, . . . and great Babylon came in remembrance before God." (Rev. xvi. 19.) In Revelation also, xx. 10, the devil is shown to

be *separate* from the *beast* and the *false prophet*, though *classed with them*, and cast into the same lake of fire. "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are." This, with the additional mention of *three* antichristian spirits, in the 13th and 14th verses of the 16th chapter of the Revelation, seems to indicate that, in the last days, there will be three antichrists.

13. "And I saw three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

14. "For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."

This seems to answer to the division of the great city of wickedness into three parts. The moon, therefore, may denote that which we do not at present comprehend, though probably described in a varied manner in the latter chapters of the Revelation. We may venture to suggest that the Mahometan power at Constantinople bears as her signification the crescent, the moon in her increase, but also in her wane, which is at present her most probable course. If this suggestion be adopted, we have in the sun, moon,

and stars, the three distinct symbols of Satan himself, of his angels, and of the false prophet. The subject is left to the candid consideration of the reader.

Extracts from the Psalms, according to Bishop Horsley's translation, with the titles which he has prefixed at the head of each Psalm.

The first Psalm, according to the bishop, shows the superiority which the righteous man, emphatically so called, (and possibly meaning Christ,) shall, in the judgment, have over the ungodly man, emphatically called the scorner; and, speaking of the 5th and 6th verses, "The ungodly shall not be able to stand in the judgment, neither the sinners in the congregation of the righteous, . . . and the way of the ungodly shall perish," the bishop says, "The judgment" here intended is evidently the last judgment; the "congregation of the righteous" is their assembly at the tribunal of Christ at the last day. "The ungodly shall not stand," *i. e.* they shall not be established in this judgment, nor have a place assigned them among the just.

The second Psalm seems to express the absolute will of the Deity, that his anointed One should be exalted over the heathen, from which party there seems to be great opposition. The bishop also considers this Psalm as consisting of

three parts, the first spoken in the person of the Psalmist, the second in that of Messiah, and the third in that of the Psalmist again. This may be particularly worthy of observation at the beginning of the Psalms, as much spiritual strife in the following Psalms is evidently referable to the *enmity* of the *adversary* against the *anointed* one, the righteous man, (Christ.) At the head of some of the Psalms, in the Syriac version, they are noted as relating to the descendants of Adam. This is mentioned by the bishop.

PSALM XIV. BISHOP HORSLEY'S TRANSLATION.

Prophetic of the extirpation of the irreligious faction..

Psalmist.

Ver. 1. The fool hath said in his heart, "There is no God."
They are corrupted, they are abominable in their frolics,*

No one doeth good.

2. Jehovah looked down from heaven upon the *sons of men*,
To see if any one were growing wise, seeking the Elohim.

3. They are all gone astray together; they are rotten:

No one doeth good; no not one.

An open sepulchre is their throat;

They set a polish with their tongues;

The poison of asps is under their lips;

Their mouth is full of cursing and bitterness;

Their feet are swift to shed blood;

Destruction and misery is in their ways;

* Will it be presumptuous to suppose that this exclusively unrighteous set belong to the obnoxious party, and are solely under the dominion of Satan?

And the way of peace have they not known ;
The fear of God is not before their eyes.

God speaks.

Ver. 4. Have they no consideration, all the dealers in vanity,
Devourers of my people ?

Psalmist.

They call not upon Jehovah.

Ver. 5. They are thrown into terror where no terror is ;
Truly God is with the generation of the Just One !

Ver. 6. The counsel of the helpless man shall put them to
shame,
For Jehovah is his refuge.

Ver. 7. O that the deliverance of Israel were sent forth from
Zion !
When Jehovah restoreth the captives of his people,
Jacob shall rejoice, and Israel shall be glad.

PSALM XVIII.

Common Prayer Book Translation.

According to Bishop Horsley, the title of this 18th Psalm might be thus rendered : “ To the Giver of victory, a psalm of the servant of Jehovah, the beloved, who spake unto Jehovah the words of this song in the day that Jehovah delivered him from the hand of all his enemies, and from the power of hell.”

Ver. 16. “ He shall send down from on high to fetch me : and shall take me out of many waters.

17. “ He shall deliver me from my strongest

enemy, and from them which hate me : for they are too mighty for me.

27. " For thou shalt save the people that are in adversity : and shalt bring down the high looks of the proud.

40. " Thou hast made mine enemies also to turn their backs upon me : and I shall destroy them that hate me.

41. " They shall cry, but there shall be none to help them : yea, even unto the Lord shall they cry, but he shall not hear them.

42. " I will beat them as small as the dust before the wind : I will cast them out as the clay in the streets.

43. " Thou shalt deliver me from the strivings of the people : and thou shalt make me the head of the heathen.

44. " A people whom I have not known : shall serve me.

45. " As soon as they hear of me, they shall obey me : but the strange children shall dissemble with me.

47. " The Lord liveth, and blessed be my strong helper : and praised be the God of my salvation.

48. " Even the God that seeth that I be avenged : and subdueth the people unto me.

49. " It is he that delivereth me from my cruel enemies, and setteth me up above my ad-

versaries : thou shalt rid me from the wicked man."

When Cain offended, he gave a surly answer to God, and was banished ; but Adam and Eve, after a plain acknowledgment of their transgression, appear to have stood in silent and observant sorrow before God ; nor are any subsequent words of Adam found in Scripture, unless they are breathed in some of the penitential Psalms. It is certain thas Adam brought up his children in loyalty to sacrifice unto the Lord. Was this like entailing enmity to God ? Yet it cannot be denied that enmity to the revealed God *does exist in the world*. But from whom does it emanate ? Is it not from that proud exulting party which St. John describes, when he says, "*the light shineth in darkness, and the darkness comprehended it not ?*"

The 32nd Psalm is entitled by Bishop Horsley the believer's penitential confession. Is it at all improbable that this penitential confession may be that of Adam, who lived nine hundred years after his transgression, and was doomed by the Deity himself to sorrow all the days of his life ? We cannot suppose that Adam, beholding so much wickedness as is described in the 6th of Genesis, and knowing it to be caused by the intermixture of his own approved descendants with those who were introduced upon his dereliction,

could fail to be afflicted with sorrow all the days of his remaining life. What then could be more natural than to pour forth this sorrow to his merciful Creator, who had destined his true descendants to be redeemed from the oppression of the inimical faction? The eighth verse of this 32nd Psalm appears to be an answer from heaven to such a penitential breathing of the heart. "*I will instruct thee, and teach thee in the way which thou shalt go : I will guide thee with mine eye.*"

PSALM LXXIV.

Common Prayer Book Translation.

Ver. 1. " O God, wherefore art thou absent from us so long : why is thy wrath so hot against the sheep of thy pasture ?

10. " We see not our tokens, there is not one prophet more : no, not one is there among us, that understandeth any more.

11. " O God, how long shall the adversary do this dishonour : how long shall the enemy blaspheme thy name, for ever ?

12. " Why withdrawest thou thy hand : why pluckest thou not thy right hand out of thy bosom to consume the enemy ?

23. " Arise, O God, maintain thine own cause : remember how the foolish man blasphemeth thee daily.

24. "Forget not the voice of thine enemies : the presumption of them that hate thee increaseth ever more and more."

The open enmity to the revealed God is but too apparent in various ways. What but that virulent passion could incite Voltaire to call our Redeemer "the wretch?" When we reflect therefore upon the long course of injustice, and the great prevalence of sin which has taken place in this world under Satan's dominion, how appropriate does the exclamation in the eleventh verse appear, "O God, how long shall the adversary do this dishonour?" The answer is apparently given in the eighteenth chapter of St. Luke, verse 7, where our Saviour says, "Shall not God avenge his own elect, which cry day and night unto him?" Can any corroboration concerning long deferred punishment be stronger, unless it is found in the 1st of Peter, iii. 19, 20 : "*By which also he went and preached unto the spirits in prison ; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing.*" That sufferance had continued for the space of sixteen hundred years before the flood. We may conclude, therefore, from our Lord's words in St. Luke, that the sufferance still continues, and that the malignant power of the ungodly will be endured until the appointed term

of that "*tyranny be overpast*," and the day of retribution arrive. Of all this the 37th Psalm gives clear and distinct assurance.*

Ver. 1. "Fret not thyself because of the ungodly : neither be thou envious against the evil doers.

2. "For they shall soon be cut down like the grass : and be withered even as the green herb.

7. "Hold thee still in the Lord, and abide patiently upon him : but grieve not thyself at him, whose way doth prosper, against the man that doeth after evil counsels.

9. "Wicked doers shall be rooted out : and they that patiently abide the Lord, those shall inherit the land.

10. "Yet a little while, and the ungodly shall be clean gone : thou shalt look after his place, and he shall be away.

12. "The ungodly seeketh counsel against the just : and gnasheth upon him with his teeth.

13. "The Lord shall laugh him to scorn : for he hath seen that his day is coming.

14. "The ungodly have drawn out the sword, and have bent their bow : to cast down the poor and needy, and to slay such as are of a right conversation.

15. "Their sword shall go through their own heart : and their bow shall be broken.

* Common Prayer Book Translation.

36. "I myself have seen the ungodly in great power : and flourishing like a green bay-tree.

37. "I went by, and lo, he was gone : I sought him, but his place could no where be found.

39. "As for the transgressors, they shall perish together : and the end of the ungodly is, they shall be rooted out at the last."

HEADS OF THE CHAPTER RELATING TO THE NEW TESTAMENT.

Necessity of finding a concurrence between the statements of the Old and New Testaments. p. 159.

Some questions, drawn from abrupt statements in the New Testament, which require answers from the authority of other parts of Scripture, rather than from human elucidations. pp. 161—163.

Parable of the wheat and the tares. pp. 164—172.

Remarks upon the marginal notes of the 3rd chapter of St. John. pp. 172, 174.

The gospel a touchstone to discover the children of God from the children of the world. pp. 175, 176.

Necessity for concealments in the Old Testament. pp. 177, 178.

Vipers are of the generation of the serpent. p. 179.

Corruption of the Jews by mixing with the forbidden nations. p. 179.

The worst of them addressed by our Saviour as of the existing kingdom of Satan. p. 179.

Different scriptural symbols examined. pp. 181, 182.

The “called” people admonished to make their calling and election sure. pp. 183, 184.

Quotation from Esdras concerning the “*other people which also came of Adam.*” p. 185.

Parable of the sower. p. 187.

Prototype of that parable to be found in the 6th chapter of Isaiah. p. 187.

Parable of the sower continued. pp. 188—190.

Who are they that shall “strive to enter in, and shall not be able?” p. 191.

Difficult to conceive, why it should be more repugnant to our feelings, to admit that some of the rebellious angels, which

were "cast upon the earth," should have been allowed to become incarnate, than to tolerate the doctrine that *all mankind have enmity to God*. pp. 193—197.

Presumptuous in us to suppose that, when Satan's term in this world is finished, and his adherents are vanquished, none of the subdued party will be pardoned by the mercy of God. p. 197.

The superiority of intellect assumed by the unbelieving party a trial to the believer. pp. 198—201.

Short summary of the present argument—Conclusion. pp. 202—204.

CHAPTER V.

RELATING TO THE NEW TESTAMENT.

“Behold the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth : saving that I will not utterly destroy the house of Jacob, saith the Lord.—*Amos ix. 8.*

THE following statements are chiefly drawn from the New Testament ; and they are brought forward, not only to show the corroborations which they are capable of supplying to the suggestions already produced upon the subject of the spiritual difference, apparently declared to exist among the various tribes of the earth ; but to evince how needful it is to the much-desired elucidation of scripture meanings, that the statements of the two Testaments should be found to explain and support each other, instead of being suffered to appear as insulated narrations, figurative parables, or nugatory assertions. For though, in the Old Testament, the communications may issue from

obscured sources; and, in the New, from slightly varied types; yet when, upon strict examination, they are found to concur with each other, and with the general context, will not the value of both be increased, as they mutually carry conviction with them? But the examination will require honest labour. It will not do to give way to the easy and common practice of smoothing down, or doing away, the abstruse sense of a passage, either by calling it figurative, or explaining it according to some human doctrine, compiled from single texts of Scripture, and dilated upon in whole volumes. All this elaboration, when the case involves prophecy or latent information, merely seals up the subject from all present inquiry by making it pass for moral instruction. But such delay may, at this late period, be unseasonable, though hitherto useful to reserved communications intended only for the latter times. The early superficial explanations, given by eminent men of the best intentions, might then be necessary both to silence evil cavillers, and lull premature inquiry.

Some questions also will be proposed from the New Testament, in order to show how manifestly the subjects to which they refer, require some prototype, or original countenance from the inspired page; because the human mind, with all its scholastic attainments, has not yet been found

able to give such an interpretation of them, as can yield a satisfactory answer. The elucidation, therefore, can only be sought for in Scripture, our still bounteous and ever ready instructor.

Who, it may first be asked, are those *dwellers upon the earth*, “whose names were not written in the book of life from the foundation of the world?” (Rev. xvii. 8.) The Calvinist will readily answer this question; but we must be allowed to bar the perfectly unjustifiable conclusion, that, *of the same community*, the names of a part only were omitted in the book of life, and that without any alleged cause. For, as the exclusion was from the foundation of the world, no sin but that of Adam’s transgression had been committed; and if his descendants were all of one family of spirits, that one community would be *equally* imbued with the sin of disobedience, and not at all likely to be destined to a *partial* redemption by the justice of God. But if, upon the fall of man, and before the conception of any mortal, the sentence of a *multiplied* conception went forth; and if, as we subsequently find by the explanatory words of our Saviour, different *spirits*, or *seed*, were suffered to be sown by an enemy in the *flesh*, the *master’s field*; then, indeed, we may readily conceive, not only of a partial redemption, but of the names of Satan’s community of people being omitted “in the book

of life of the Lamb slain from the foundation of the world." (Rev. xiii. 8.)

Reverence to God also, for all the humane laws which he has ordained, ought to prevent us from supposing that, in contradiction to those laws, he would subject one division of his own created community to eternal punishment, without any new offence on their part, or any necessity on his. Still the Calvinist must be acquitted of any antichristian purpose or sentiment, because of the seeming strength and number of the passages, from which he has with sincerity imbibed his opinions. But, even to those who concur with this plain reasoning, it must yet appear extraordinary, that any statements of our wonderfully constructed Scriptures should propound, and that in considerable numbers, such passages as could mislead so great a portion of wise and good Christians. Yet, as the misapprehension does not necessarily affect the eternal welfare of any one, our candid and charitable consideration of the obliquity of their opinions, ought to incline us to see the probability that both they and we may be wrong ; they, because of their unnatural conclusions ; and we, because we draw *no* conclusions at all from those same passages of God's express word, but pass them over as figurative or nugatory. This it is not at all likely that such a series of passages should be. They must mean

something; and what subject of information is so likely to be infolded in them, as the deferred communication concerning the permitted incarnation of the fallen angels after they were *cast upon the earth?*

Who are the *strange people*, so frequently mentioned, while others are acknowledged as *foreknown* of God? It is made clear that these latter were foreknown with favour, because they were predestinated to be justified, and finally to be glorified. This foreknowledge, therefore, which was from the foundation of the world, must, according to human apprehension, have been a previous parental knowledge of those spirits, which were ordained to take their course on earth in the true generations of Adam and Eve, and were instructed to keep themselves perfect in their generations; an injunction upon which so much stress was laid, that we must suppose it meant to effect the exclusion of an obnoxious party.

The parable of the Wheat and the Tares has been slightly adverted to in the chapter upon the 3rd of Genesis. But the information contained in it, if meant as such, appears to be too express and too important to be left without further consideration. It is, though in varied types, evidently a continuation, in the New Testament, of the positive statement of two radically different

sorts of people in the 6th chapter of Genesis. It is true that this, together with many other varied continuations of the New Testament, have, from the circumstance of their varied types, been looked upon as new statements without root or connexion.

The Parable of the Wheat and the Tares.—Matthew xiii.

Psalm lxxviii. 2. "I will open my mouth in a parable : I will utter dark sayings of old."

The development made in the following parable having been thrown so openly upon the surface, has been passed over by the learned commentators, who, used to difficulties, seek only to penetrate the obscure, while they slight the obvious. But so little does the parable of the Tares stand in need of penetration or research, that no interpretation, no inference, no observation, will be made upon the parable itself; but the sole reliance for the true literal meaning of it, will be placed upon our Lord's own explanation, granted to the particular request of his disciples, who followed him into the house for that purpose when the multitude were gone away. And, after the parable had been delivered by the Saviour to his hearers collectively, the

interpretation to the disciples is thus prefaced by St. Matthew, in the 34th and 35th verses :—" All these things spake Jesus unto the multitude in parables ; and without a parable spake he not unto them : That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables ; *I will utter things which have been kept secret from the foundation of the world.*" Does not such an exordium prepare the mind for a communication of great moment ?

36. " Then Jesus sent the multitude away, and went into the house : and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

37. " He answered and said unto them, He that soweth the good seed is the Son of man :

38. " The field is the world : the good seed are the children of the kingdom ; but the tares are the children of the wicked one ;

39. " The enemy that sowed them is the devil ; the harvest is the end of the world ; and the reapers are the angels.

40. " As therefore the tares are gathered together, and burned in the fire ; so shall it be in the end of this world.

41. " The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity.

42. "And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth."

"A parable is a similitude, a relation under which something else is figured." But when our Lord himself, at the request of his disciples, interprets, and shows what that something is, and delivers it to be handed down in the gospel to future generations, shall we be guiltless if we refuse to receive his explanation as literal truth? Does it become us to set at naught all the advice, and all the injunctions, of the most esteemed commentators, that we should depart as seldom as possible from the literal sense of Scripture? Job xxxviii. 1, 2. "Then the Lord answered Job out of the whirlwind, and said, Who is this that darkeneth counsel by words without knowledge?" Yet, is not this what we most rashly do, when, setting aside our Lord's own interpretation concerning the two different seeds sown in the world by *different powers*, we substitute an unsuitable imagination of our own; when, taking into view the moral state of the whole world, of good, bad, and indifferent people, we divide them into two distinct classes, presuming that the tares represent a complete body of sinners, and the wheat a complete body of saints, according to what they have done in the course of their lives? But the people portrayed in the

parable were wheat and tares from their *birth*, having been *sown* wheat, and *sown* tares ; and their future actions could not affect their origin, nor be so appropriately represented by the types given, as their unalterable origin and different natures might. For we know that many gradations of character prevail among men, such as the heinous offender, the slight transgressor, and the repentant sinner, who thereby returns to a state of reconciliation with God, and "*saves his soul alive.*" It is not therefore so likely that people, thus mutable in their character and condition, should be represented by two types primordially different and unalterable, as that those two types are meant to represent, *according to our Lord's exposition, two kinds of people quite distinct from each other*, and forming two separated communities of children, belonging to two different kingdoms, the acknowledged kingdom of Satan in this world, and that kingdom of God, which our Saviour has manifestly taught us to pray for, when we say, "Thy kingdom come." For this, according to the whole context of Scripture, means God's resumption of the government of this world from the temporary dominion of Satan.

Now to find a chain of evidence coinciding with our Lord's interpretation of the parable of

the Wheat and the Tares, as above considered, let the following portion of the 9th chapter of Romans be attentively perused.

6. "Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel :

7. "Neither, because they are the seed of Abraham, are they all children : but in Isaac shall thy seed be called.

8. "That is, they which are the children of the flesh, these are not the children of God : but the children of the promise are counted for the seed.

9. "For this is the word of promise, At this time will I come, and Sarah shall have a son.

10. "And not only this ; but when Rebecca also had conceived by one, even by our father Isaac ;

11. "(For the children being not yet born, neither having done any good or evil, that the purpose of God, according to election, might stand, not of works, but of him that calleth ;)

12. "It was said unto her, The elder shall serve the younger.

13. "As it is written, Jacob have I loved, but Esau have I hated.

14. "What shall we say then ? Is there unrighteousness with God ? God forbid.

15. "For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

16. "So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy.

17. "For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth.

18. "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

19. "Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

20. "Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?

21. "Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

22. "What if God, willing to show his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction:

23. "And that he might make known the

riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

24. "Even us, whom he hath called, not of the Jews only, but also of the Gentiles?"

The vessel is the body. The flesh is the master's field. We find that in it may be sown the tares and the wheat; and of these two distinct seeds, Esau and Jacob seem undeniable instances. The one is hated without any alleged cause, and his posterity doomed to destruction, a doom which is already fulfilled. The other was blessed with the blessing of Abraham, and is upheld to this day in the sight of all nations. And their different lots seem fully accounted for by the admission contained in the foregoing verses of St. Paul, in which are surely indicated two different sorts of people, as foretold to Rebecca in the 25th of Genesis. It is true that the term "vessel" may be called figurative; but it so obviously signifies the body, that it cannot be mistaken. Now in the body may be sown either good or bad seed, and then is the *vessel made either unto honour or unto dishonour*. The tare we have seen may be sown in the world, and be permitted by our heavenly Father to remain till the end of it, when our Saviour will "thoroughly purge his floor," and when "every plant which his heavenly Father hath not planted shall be rooted up." (Matt. xv. 13.)

Is there not, in the foregoing accounts from the Old Testament and the New, a clear coincidence respecting the distinct natures of the *called* and the *uncalled* people? Of this indeed we might have been aware, from the resolute conduct of Rebecca, who being of a chosen generation, descended from Shem, had been allowed access to the word of the Lord concerning her offspring. When informed that they would be of "two manner of people," and favoured with the further communications which God saw fit to impart at the time, she determined within herself that the promised seed Jacob should have the blessing of Abraham from the mouth and hands of his blind father. This, by stratagem, she accomplished, although, by the mysterious struggle in her womb, Esau, *the hated of the Lord*, had been so misplaced as to be born first, to which eldership some privilege was at that time attached.

Now, after the many instances in Scripture of persons being approved and disapproved of before they were born, the natural inference is, that the Deity previously knew them to be good and bad spirits; and, under such a twofold state of beings in the world, could there be a more perspicuous, and at the same time express explanation, than the one delivered in the parable of the wheat and the tares; which shows that the good spirits were

given from heaven by the hand of God, and therefore *born of God* ; while the bad spirits, the tares, were sown by the hand of Satan, and therefore said in the 3rd of Genesis to be *his seed*. Again, our Saviour confirms the sowing of good spirits from heaven when he says, according to the marginal reading of St. John, chap. iii. ver. 3, “ *Except a man be born from above, he cannot see the kingdom of God.*” And this reading appears to give the true meaning in every sense of the words, and according to the most simple construction that can be put upon the subject. Nicodemus comes to our Saviour, and says, “ Rabbi, we know that thou art a teacher come from God : for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born from above, he cannot see the kingdom of God.” By these words, without any warping of their natural and legitimate sense, our Saviour may be supposed to acquiesce with Nicodemus in the address which he had just delivered, by saying, that certainly unless a man was born from above, as he himself was, he could not do the miracles which *he* had done, nor see the kingdom of heaven. This is neither abrupt nor different from the plain truth ; but to say suddenly, without any reference to the address of Nicodemus,

that a man must be born again, is so abrupt and strange, that the commonest reader must be surprised at it. And Nicodemus, understanding, in agreement with the adopted translation, that our Lord meant that a man might be born *again*, expostulates with him, saying, "How can a man be born when he is old?" Upon which it is remarkable that Jesus, without either acquiescing in that apprehension, or departing from the sense of his first statement, adds in the 5th verse, "Verily, verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God;" and thus confirms, as far as language can, that the being born of the Spirit, or from above, facilitates a man's entrance into the kingdom of God. But, still further, as if to preclude the possibility of a mistake, and to prevent all subtle inferences or doctrinal definitions, he again confirms his meaning by the 6th verse: "That which is born of the flesh is flesh: and that which is born of the Spirit is spirit."

These words from the mouth of the Saviour seem to fix the literal sense as indelible; but human doctrine proclaims *conversion* to be a *birth*, and having borrowed that term for an invisible event, leaves this case in perplexity. Yet *birth*, when taken in the sense of *being born*, means a visible completion, an effect which can

only take place once, because the child cannot re-enter the womb. In the case of conversion, on the contrary, a person may revert back into sin. The term *birth*, therefore, cannot appropriately be made use of in a case which admits of a relapse. But even if that dubious and imperfect sense of the word, as applied to conversion, be admitted, till a more certain one is found; how are we to interpret in a metaphorical manner the being born of the flesh? No one becomes depraved and wicked all at once, yet the metaphor *birth* requires for its fulfilment an instantaneous event. Now, if no fair interpretation can be given to this, it seems but right to take our Lord's words literally, and to conclude, in unison with many other assertions in Scripture, that the being born from *above*, born of the *Spirit*, or born of *God*, mean being born one of the community to whom God imparts the Spirit, and therefore being born a *child of God*. On the other hand, there seems every reason to conclude, that being born of the *flesh*, when specifically mentioned, means being born of that community of Satan's darkened kingdom, which are first specifically termed the children of *men* in the Old Testament, and then more openly designated in the parable of the Wheat and the Tares as the children of Satan, being seed sown in the world by his hand; fulfilling the mention of his seed

pronounced in the 15th verse of the 3rd chapter of Genesis by the mouth of God, and realizing the description of the ungodly, who are said to "*go astray from their mother's womb.*"

The gospel, we are informed, is a touchstone to separate the children of God from that mass termed the world, which term has various meanings both in the language of Scripture and in that of common parlance. Now, the parables of the gospel are avowedly so framed, so delivered, and so explained, as to allow room to different parties either to receive or reject them, *lest the children's bread should be cast to the dogs.* In fact, the method, by which the saving truths of the gospel were in general proposed to the heathen and the corrupt sects of the Jews, had comparatively so little effect upon them, that St. John appears to describe it when he says, "And the light shineth in darkness; and the darkness comprehended it not;" that is, Satan's darkened subjects comprehended it not, it being essential to his reign that they should not comprehend it.

Yet the infidel, who cannot understand the Scriptures, makes his appeal to the finite reason of man, and asks, why the gospel has made so little progress in the general population of the world when compared with the power of God. But Zechariah says, ch. iv. ver. 6, 7, "Not by might, nor by power, but by my Spirit, saith the

Lord of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain." And again, in ver. 9, 10, he says, "The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you. For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel." And although, compared with the unbelieving world, (*the great mountain*,) few have as yet been drawn to receive the gospel, Scripture does in no wise leave us unapprized of that matter, nor ignorant of its cause; so that the *little flock*, which have been *drawn* to see and feel the truths of the gospel, because they were *willing children*, may still look up to the protecting hand of the Father in patience and in comfort, during their long protracted course through a fallen and darkened world. They have in the Bible the *written promise*, that "whom he did *foreknow*, he also did *predestinate* . . . moreover whom he did *predestinate*, them he also *called*: and whom he called, them he also *justified*," by the blessed sacrifice and atonement made for the disobedience of Adam.

But does not the frequent mention of a predestinated people imply of itself that there are people which were *not* predestinated; and does it not

naturally lead reflection back to many of the before-cited passages? It is true that, in the multiplicity of texts, one or two may be found which seem to contradict the passages in question, but such apparent discrepancy should not be allowed any weight, when opposed to a fair regular tenor of assertions and intimations, such as appear in both Testaments. And we are now coming upon a free disclosure in the New Testament, which may account to us for the great reserve of the Old Testament in its communications concerning the advent of our Lord, the laying down of whose human life was to redeem us from a subtle and relentless enemy; and also for the degree of secrecy which necessarily preceded that sacrifice, and paved the way for its accomplishment. Of this secrecy the very obscure announcement of Christ in the woman's seed is a striking testimony. After the curse, it is merely said, "*I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.*" And even this dark prophecy was again overclouded by the great length of time which elapsed previous to its apparent fulfilment.

1 Cor. ii. 7. "But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory."

8. "Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory."

Certainly Satan's party would not have crucified our Lord, had not the deeply-veiled language of the Old Testament kept from them the identity of his person; because we subsequently find, from the then open language of the 12th of Revelation, that it was by the *blood of the Lamb that Satan was overcome*. It is clear, therefore, that had the princes of that party been aware of the circumstances of the case, they would not have "*crucified the Lord of glory*." And this shows us how necessary the secrecy and deep inwrapments of the Old Testament had been to the scheme of salvation, lest the other party should, as described by John the Baptist, *be warned*.

Matt. iii. 5. "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan,

6. "And were baptized of him in Jordan, confessing their sins.

7. "But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath *WARNED you to flee from the wrath to come?*"

John received and baptized the confessing sinners, the *sheep*, but he gave no welcome to the vipers. Vipers, it must be recollected, are of

the generation of the serpent. The serpent is the symbol of Satan, and the actively hurtful generations of Satan will therefore aptly be symbolized by vipers. The corruption of manners, and the wicked people, introduced among the Jews by their marriages with the forbidden nations, is thus mentioned by Ezra, chap. ix. ver. 2: "*For they have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of those lands.*"* (The lands of Canaan, who was mysteriously cursed from the beginning of the new world.) And again, the forbidden intermixture is thus notified in Isaiah, chap. ii. ver. 6: "Thou hast forsaken thy people the house of Jacob, because they be *replenished from the East, and they please themselves in the children of strangers.*" It was thus that the holy seed, the sons of God, became imperfect in their generations after the flood, and according to all fair inference introduced the children of Satan among themselves. And when our Saviour came, he most expressly addressed many of the Jews as of the existing kingdom of Satan: "*Ye are of your father the devil, and the lust of your father ye will do:*" and, contrary to his usual mild admo-

* "They shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay." Dan. ii. 43.

nitary language, he sums up their character with the terrific menace, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" "For Jesus knew from the beginning who they were that believed not, and who should betray him." John vi. 64. The same Divine Person says also, Rev. ii. 9, "*I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.*" And an equally striking mention of something secret in their characters is given in the 44th verse of the 11th chapter of St. Luke: "*Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them.*" The comparing them also to "whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness," seems to be of the same tendency as to the concealment of their differing natures. And the well-favoured people of the obnoxious line in the 6th chapter of Genesis, appear to be aptly typified in St. Matthew by the beauteously-blowing tare, the grain of which in reality is of such small value when compared with wheat. But the clearest and the strongest elucidation given respecting secret characters, (if we will receive it as literal,) is in the 23d chapter of St. Matthew, where the scribes and Pharisees (typifying the decent infi-

dels of the present day) are *nine* times addressed by our Saviour as "hypocrites." Hypocrisy "is a counterfeiting religion and virtue; an affectation of the name, joined with a disaffection to the thing." *

The symbol of Satan is the serpent, as has been most clearly shown, and one of the "generations" of the serpent is called vipers. The symbol of Jesus Christ is the Lamb, and the generation of his people are as clearly symbolized by sheep. Could vipers and sheep ever have been of the same origin? And if not, neither, if consistency is to be maintained, could they, who are typically represented by them, have been of one and the same origin. But nothing can apparently be more consistent than to conclude, that, when our Saviour addresses a certain number of people as of a peculiar *generation*, they were really and exclusively so. For had those, to whom he alluded, been merely individuals perverted from the true stock of Israel, they might indeed, by dereliction, have become *like*

* "Then MEN began to call themselves by the name of the Lord." Gen. iv. 26; marg. tr.: or, as some have translated, PROFANED by calling themselves by the name of the Lord. Is not this affectation "*of calling themselves*" by the name of the Lord, aptly described in the New Testament by hypocrisy? And is not this an instance of the manner in which the New Testament corroborates the Old?

vipers, but they could not properly be called of *that generation* : not at least by the Saviour, who knew the inward spirits of all who surrounded him, and therefore appropriately addressed them which *hated him*, as of the *generation of the serpent*. And they proved themselves to be so, by their enmity against him, and by the crucifixion, or bruising of his person, because they perceived that he was a man devoted to God.

It has before been observed that, in Scripture, a serpent is sometimes called seraph, as an angel is called seraph. Satan was a fallen angel; and the worst department of angels, which were cast upon the earth with him, may be symbolized by serpents or vipers. But in the parables of the wheat and the tares, and the sheep and the goats, the inferior divisions of the two separated parties do not seem to be so odiously represented. Wheat and tares are, though unequally so, each useful food. Sheep and goats also are not very dissimilar in their natures: and they are moreover generally familiar to our view. Serpents, on the other hand, live out of sight, are infected with poison, and surrounded with an awful obscurity. We must therefore suppose that serpents, or vipers, testify the worst and most actively mischievous department of Satan's agents; while his *deceived*, yet

possibly harmless adherents, may, when the everlasting gospel is generally preached, feel within themselves a desire to return to that God, whose Scriptures will reveal such evident truths concerning their own state, that they cannot fail to recognize in the portraits set before them a representation of themselves. And the way for this awful disclosure seems already opening, by the new and extensive movement of translating and dispersing the Scriptures into all lands.

Although God has given so much encouragement to his "called" people, we must not presume, upon the strength of some favouring texts, that none of them can fail; because the whole tenor of Scripture instruction admonishes them to make their *calling* and *election* sure. We find also, that, in the instance of names being written in the book of life, for sin they may be blotted out. Thus, in the 33rd verse of the 32nd chapter of Exodus, "And the Lord said unto Moses, *whosoever hath sinned against me, him will I blot out of my book.*" On the other hand, there may be great comfort derived, for the denounced party, from the words, "*I will have compassion on whom I will have compassion;*" and "*I will call them my people, which are not my people.*" And although we may suppose that, to some, "*Strait is the gate, and narrow is the way which leadeth unto life; and few there be that*

find it ;" yet does Scripture mercifully show to all parties, that, by accepting or not accepting the gracious terms of the gospel, some of "*the first may be last, and some of the last may be first.*" The humble publican and the proud Pharisee warn us against presumptuous thoughts about exclusion ; and numerous and express are the passages which assure us that such as call upon the Lord shall in no ways be disappointed. But he must be called upon faithfully, and through Christ : "*For the promise that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.*" (Rom. iv. 13.)

The readers of Scripture therefore, from the cottage to the throne, may clearly see the power which they have of being brought into a state of acceptance with God ; and they that cannot read, may have the comfort of learning their inestimable privilege from the benevolent exertions of their pastors. For, let it be repeated, the promises of Scripture are numerous, both in the Old Testament and in the New, that those who love and turn to God he will abundantly pardon. And although we may suppose that the offenders of the rebellious party will not be permitted to make their peace upon equal terms with the first redeemed of Christ ; yet, if the great body of the darkened nations have been *deceived* by Satan,

we may conjecture that the parable of the Lord of the vineyard has been framed for the purpose of explaining in part the subject of the latter call of some of the nations which have been so *deceived*. In exact conformity also with this idea, we may observe that, in the marriage supper mentioned by the apostle, all comers were admitted, except the *mysterious man*, who had not on the wedding garment. God is more merciful than man, and even *we*, in cases of rebellion, only inflict capital punishment upon the ringleaders. We have therefore every reason to let our minds rest in peaceful reliance upon his righteous judgments, his early chastisements, and his latter forgiveness and mercy. As, according to the expression of St. Paul, "one star differeth from another star in glory," so among the nations there may be different gradations of rank. The nation of the Canaanites, whose father had been cursed, cannot be put upon a footing even with the nation of the Ishmaelites, because *their* father, although the son of a bondwoman, had been blessed of the Lord. In the mean time, as the Canaanites are said to be *spread abroad*, no particular discrimination can be made concerning them.

And here it may reasonably be asked, who were the people alluded to in the 55th, 56th, and 57th verses of the 6th chapter of the second

book of Esdras, a writer clearly of very remote antiquity, though his writings have not been admitted into the sacred canon? "All this have I spoken before thee, O Lord, because thou madest the world for our sakes. As for the OTHER PEOPLE, which ALSO *came* of *Adam*, thou hast said that they are nothing, but be like unto spittle : and hast likened the abundance of them unto a drop that falleth from a vessel. And now, O Lord, behold these heathen, which have ever been reputed as nothing, have begun to be lords over us, and to devour us."

Who also are those people, who, in contradistinction to the children of the *Spirit*, are said to be children of the *flesh*? It is true that the *information* which Scripture gives, is so often rendered in the garb of doctrinal instruction, or the language of religious exhortation, that the one may be frequently taken for the other, while both are literally true. And this method, as has been already specified, affords a veil to any revelation, meant to be kept back till the fulness of time is come, in which it is intended to be made manifest. Thus, when Scripture warns the people of God from living after the flesh, it passes at first for a simple prohibition against worldly pleasures. But we are elsewhere told in positive language, that the children of the flesh *are not* the children of God. "*They which are children*

of the flesh, these are not the children of God.' Rom. ix. 8. Why is not this to be taken as literal information? Likewise, the recommendation to live after the Spirit appears to admonish us to a degree of spirituality as opposed to sensuality. In fact, it does so; but when, in another part of the Bible, we find that some people are born of the Spirit, while some are BORN of the flesh, it naturally leads us to the conclusion, that the origin of two such classes of people must be radically different. For if moral instruction only was intended, there would have been no occasion to advert to the BIRTH of either party; as *living after the flesh*, or *living after the Spirit*, would more naturally impart such instruction, than words which imply a *primordial* difference. And our Saviour appears to sanction the belief of an original and spiritual difference between such people, when, as before mentioned, he says, in the 3rd chapter of John, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit."

And, to examine the parable of the Sower, of what descent must that people be, who are represented, in the 4th chapter of St. Mark, by "rocky ground," on which the good seed of the gospel *cannot* take root to any effect? And who are they, over whom Satan has such power, that he "*cometh immediately, and taketh away the word*

that was sown in their hearts?" Would God permit this to be done to any people of his own community? For we must recollect that it is done, "*lest they should believe and be saved.*"

The prototype of the above parable of the Sower may be found in the 6th chapter of Isaiah, as follows.

9. "And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.

10. "Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

11. "Then said I, Lord how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate,

12. "And the Lord have removed men far away, and there be a great forsaking in the midst of the land.

13. "But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil-tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof."

The 11th and 12th verses of this 4th chapter of St. Mark contain, as must strictly be observed

our *Lord's own words preparatory to his explanation of the parable.*

11. "And he said unto them, Unto you it is given to know the mystery of the kingdom of God : but *unto them that are without*, all these things are *done in parables* :

12. *That seeing they may see, and not perceive ; and hearing they may hear, and not understand ; lest at any time they should be converted, and their sins should be forgiven them."*

The term "*without*" is frequently made use of, when the excluded party is alluded to. (See Revelation xi. 2.) "But the court which is *without* the temple *leave out*, and *measure it not* ; for it is given unto *the Gentiles*." And again, (Rev. xxii. 15,) For *without* are *dogs*, and *sorcerers*, and *whoremongers*, and *murderers*, and *idolaters*, and *whosoever loveth and maketh a lie*." And the 11th and 12th verses of St. Mark, above quoted, plainly declare that this parable is constructed, in the first instance, (that is, before the explanation is given to the disciples,) in such a way, that an obnoxious people, or those that are *without*, shall not be able to perceive the saving truths proposed in the gospel, especially through the medium of parables. It is true that the Jews are in part blinded, and therefore may, on a superficial view, be mistaken for these people. But it must be a very superficial view in-

deed, because God's people are never typified as inferior to the Gentiles, or marked for final punishment. On the contrary, they are marked for final *restoration*, as the whole Israel of God is. But there is no desire expressed that the people, described to be *without*, shall either repent or be restored. And while, in the words which we have been just considering, we are expressly told, that *therefore* are "*all these things done in parables, that seeing they may see, and not perceive*;" it also appears, by the 11th verse, that the disciples were apprised that *all* men were *not* eligible to receive the gospel: "Unto you it is given to know the mystery of the kingdom of God; but unto them that are *without*," it is *not* given. When too we find, in our examination of the parable in question, that, before the seed (the word) is yet sown, one man's heart is typified by a rock, or the way-side, where the birds (the devil) come and take it away; while another man's heart is typified by good ground; we must conclude, if sophistry be precluded, that the two people so described were, from the time of their first hearing the word of different natures from each other, and that the disciples were aware of the difference. For is it in the least consistent to suppose that the good Shepherd, who died to redeem his own people, would allow them to be robbed of his word by Satan? Is it

not much more consistent to believe that Satan, having power over *his own particular community* of rebellious subjects, takes the seed of the word from them, lest it might recall their allegiance to God, from whose government he had perhaps taught them to revolt? Nor can it be too presumptuous to conjecture, that some trials of this sort may form the process now going on in the world, which will continue till Satan's power shall cease, and the often declared warfare come to an end, by "*the going forth of them that destroy the true Zion.*"—Isaiah xlix. 17.

Isaiah xlix. 14. "But Zion said, The Lord hath forsaken me, and my God hath forgotten me."

15. "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee.

16. "Behold, I have graven thee upon the palms of my hands; thy walls are continually before me.

17. Thy children shall make haste; *thy destroyers and they that made thee waste shall go forth of thee.*"

Who are they that shall "strive to enter in at the strait gate, and *shall not be able*;" while to others the same divine Master says, "Knock, and it shall be opened unto you!" Can such

encouragement, and such discouragement, be consistently addressed to people of one and the same community?

Who are they, to whom our Saviour says, "I never knew ye!" Could this be said to any people who had entered the world according to *the purpose of his heavenly Father*? For, however degraded they might be by sin in this world, still, in their pre-existent state, if they had been of the kingdom of God, they must have been known to the Son; but he says, "I never knew ye."

What is the case of the mysterious man, who presented himself at the marriage-supper of the king's son, but not having on a wedding-garment was refused admittance, and sentenced to be "cast out into outer darkness, where was weeping and gnashing of teeth?" Is it not an eminent instance of that preclusion which is so plainly pointed out in the New Testament, and likewise a fulfilment of the mention, that, after the open preaching of John the Baptist, "*many*," (that is, the adverse party,) would be *warned*?

The being "*cast out*," in all such cases as this, appears to mean, the being put without the pale of the inheritors of the kingdom of God. Could those people therefore ever have been of our Saviour's community in heaven, who "stand without and knock at the door, saying, *Lord*,

Lord, open unto us ; and he shall answer and say unto you, I know you not whence ye are." (Luke xiii. 25.)

26. "Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

27. "But he shall say, I tell you, I know you not whence ye are ; depart from me, all ye workers of iniquity."

Although these people are denominated "workers of iniquity" their condemnation seems as much on account of their being *aliens* and "*unknown*" as any thing else. And the disclaimed people appear to think so themselves, for they allege, in furtherance of their petition, that they had been familiar with those in whose streets Christ taught. "Thou hast taught in *our* streets." But that state of familiarity may have been already illustrated by the proximity of the wheat and the tares in the master's field, where they mingled but could not unite, "*even as miry clay is not mixed with iron.*"

Those people, who are unduly alarmed at the thought of an incarnate evil spirit, ought to be reminded how strictly we are taught to believe, that the wicked are permitted to flourish for a time, in order to form the trials of the good. Now, as we admit the feasibility of that process in the world, why should we be averse to believe in that method of trial, which may be effected by

Satan's fallen angels mingling in the world, like tares among the wheat, according to our Saviour's own *explanation* of that parable? Is it that a half-defined method, imagined by ourselves, is more acceptable to our indolence than toilsome deductions from Scripture?—or have we been so long used to the fascinations of light and worldly reading, that we cannot now relish the abstruseness of the sacred page, which unfolds the process of our salvation, and the warfare with which it is accompanied?

It is certainly not easy to conceive why it should be more repugnant to our feelings to admit that some of Satan's fallen community were corporeally upon the earth, than to tolerate the doctrine that *all mankind* have a natural *enmity* to God. To acquiesce in that doctrine is virtually to acknowledge fraternity or fellowship with Satan, because enmity to God can only belong to that community called Satan's seed, upon whom it was denounced, in the 3rd of Genesis, that they should always be at enmity with the woman's seed (the church of Christ, the Lord God.) And nothing is more certain, and in part obvious, than the fact, that in the world there is active enmity towards the revealed God. But the specious term Deism, which is in fact devilism, veils the blasphemy a little, so that with a drowsy professor of what is truth, it passes muster. But if any awakened or alarmed person wishes to

know of what kindred or spirit he is, let an immediate self-examination take place. If he finds, under that scrutiny, that, notwithstanding his acknowledged failings, his heart has always been inclined towards the revealed God; if he feels that he has ever wished for more scriptural knowledge, and more internal conviction, than he has hitherto enjoyed; and finally, if he is desirous to act better than he has hitherto done,—that person may rationally hope, either that he is already to be numbered among the children of the kingdom, or that he may by penitence and purification be rendered meet to enter that kingdom, which is in Scripture so freely promised, not only to the righteous, but to the returning prodigal, that a small volume of encouragement has been extracted from the Bible, called “*The Promises.*” Among the most animating of these are our Lord’s own words, delivered in his Sermon upon the Mount, Matthew v. 6: “Blessed are they which do hunger and thirst after righteousness; for they shall be filled.” None but a willing apostate can have any right to despond after such encouragement from the mouth of the Saviour. Again: we read, in 1 John iii. 21, “*Beloved, if our heart condemn us not, then have we confidence toward God.*”

After all the admonitions and encouragements of Scripture, read the affecting reproach in Isaiah v. 4: “*What could have been done more to my*

*vineyard, that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?** This, probably, alludes to the intermixture complained of in Ezra, and the other prophets.

And after the *human* assertion that *all* mankind have *enmity* against God, will it not be less disheartening to *find*, and more benevolent to *conclude*, that a portion only are in that unnatural and dreadful state, and that the portion in question is accounted for in Scripture?

It seems also, upon mature consideration, that it should rather be deemed consolatory than shocking, to find that the murderous, the abominable, the treacherous guardian of youth, and the declared infidel, are not of our immediate brethren, though mingled among us, as tares among the wheat in the *master's field*. Can we, indeed, readily conceive that such are the children of God, or that they are of that community, which are represented in Ephesians i. 4, as "*chosen*" in Christ "*before the foundation of the world?*" Are they not more likely to be of that class of people, which the Calvinists perceive

* The wild grapes, mentioned in Scripture, were the fruit, most probably, of a wild vine called in Latin '*Labrusca*,' the fruit of which had the name '*Œnanthes*,' or the flower of wine. These grapes never arrived at maturity, and were only fit to be converted into verjuice: both the smell and taste were nauseous."—*The Scripture Garden Walk*, p. 296.

are destined to some latter punishment, though we cannot judge of its nature on account of the symbolic language which Scripture employs?

Great havoc is described in the Old Testament as taking place in the last times between contending powers and armies; but in the New Testament it appears that the sword, which our Saviour is to send upon the earth, will proceed from the spirit of his mouth. Now, we know not the particular effect of that sword, beyond the suppression of Satan's power upon earth, when his symbol, the sun, is to "*become black as sackcloth of hair,*" and the *stars* of heaven are to fall upon the earth, even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind." This may be called figurative, but it is so entirely analogous to the whole context of Scripture, that the meaning cannot be mistaken; and therefore, according to Dr. Samuel Clarke, the information which it conveys may be looked upon as literal, with respect to the annihilation of Satan's power in this world, and the dispossession of his angels. These last are symbolized first by falling *stars*, and afterwards by *untimely figs*, shaken from the tree by a mighty wind, leading, in the latter instance, to the fair inference that the true fruit remained on the tree; of which effect Isaiah's teil-tree seems to be the prototype. (vi. 13.)

Yet it would be presumptuous folly in us to conclude, from any isolated texts, that, after the accomplishment of this often foretold consummation, none of the subdued party will be pardoned and saved by God's mercy. We are perfectly ignorant of their numbers, situations, and degrees of offence. Apparently, however, God in compassion deemed it necessary that his volume of instruction should, at some period of chronological prophecy, warn his people of the certainty of the existence of that antichristian community among which they were destined to dwell. And this extrinsic party seems most particularly described in the Psalms, in his translation of which Bishop Horsley, nothing doubting of the obnoxious and palpable existence of such a party in the world, terms them the deistical and apostate factions. He who will attentively read and consider the Psalms in any translation, but particularly in Bishop Horsley's, will find such a proud fraternity as clearly traceable in the greater part of them, as they are visibly present upon earth, where they now openly "*deny the Lord who bought them.*" They lay claim to a superior degree of intelligence. Is there, however, in that claim any thing of which to boast? What is the uniform representation of Scripture upon this point? "The children of this world are in their generation wiser than the children of light."

“The serpent was more subtile than any beast of the field.” And that the seed in the line of Cain, was more acute than the seed from above in the line of Seth, is shown, in Genesis, by the comparatively early progress which they made in the arts. The same fact is observable in our own worldly experience. Crafty superiority in temporal concerns is what many an honest man has to acknowledge and deplore in his course through life, but *the wisdom which is from above* teaches him, according to the 73rd Psalm, to look to “the sanctuary of God” for explanation and comfort. It seems necessary to advert to the general information of Scripture upon this point, lest the admiration which young and inexperienced people are apt to feel for talent, should lead them to adopt the principles and emulate the character of those, who have nothing but talent of which to boast. How many young people were liable to have their minds debased, by hearing the praises of the atrocious Bonaparte, without ever being reminded of the 13th chapter of Revelations, which describes the sort of people who could admire him !

4. “And they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?”

6. “And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

8. "And all that dwell upon the earth shall worship him, *whose names are not written in the book of life of the Lamb slain from the foundation of the world.*

10. "He that leadeth into captivity shall go into captivity."

Here it has been made evident that the people, who could admire the being whose mouth uttered blasphemy, were not of the community of the revealed God ; their names never having been written in the Lamb's book of life.

Who are "the host of the high ones," that are to be "punished upon the earth?" (Isaiah xxiv. 21.) And who are those "rulers," which constitute "the darkness of this world?" Are not these the people, to whom it is said, in the Acts, (xiii. 41,) "Behold, ye despisers, and wonder, and perish ; for I work a work in your days, a work which ye shall in no wise believe, though a man *declare* it unto you?"

The Scriptures are a *constant declaration* ; but the worldly-wise cannot, or will not, understand them. Nay, they look with enmity upon those, who recognize their truth, and feel their importance. And the fallen community of God's commiserated children are obliged to undergo their hostility and contempt, because the lawless party, in their own defence, must profess to think the believers in Scripture to be either fools or hypocrites. This opinion, so presumptuous in

itself, and so injurious to the children of God, must be borne with during the term of Satan's permitted dominion ; if, as some imagine, probationary trials are appointed to continue till all the spirits predestined to become incarnate, have taken their turn upon earth, working out their own salvation under the guidance of the Holy Spirit, Christ having first "redeemed them into the glorious liberty" of entering into a state of acceptance with God by faith and obedience to his will. In this case we may suppose, from what we have imperfectly collected from Scripture, that Satan, having a certain degree of power in the world, and knowing that man's acceptance with God is conditional, may still have opportunities of tempting him into disobedience, as he did our first parents. For if mankind, having the eternal favour of God in view, are offered the alternative of gaining it by obedience, or losing it by rebellion, it may be conjectured that, with certain restrictions, Satan is allowed the liberty of placing temptations in their way, because otherwise they could gain no victory, nor merit any reward. For such purposes, therefore, or for others far beyond our conception, the offending line of power may have been suffered to sow tares among the wheat. But the sacred volume, which has been given for our comfort as well as for our information, tells us that,

“ Greater is he that is for us than he that is against us.”

That there is an opposing power it is not possible to doubt. The Calvinists have for centuries perceived that there is upon the earth both an obnoxious and an acceptable people, and they are justified in not departing from that belief, although, according to *their* interpretation, it leads them to the monstrous conclusion, that a God of infinite power, wisdom, justice, and mercy, will, without any cause whatever, redeem only a part of his ensnared and fallen children, leaving the rest to eternal perdition. Does it not become such persons to consider, whether while their premises are right, their conclusion may not be wrong ; especially when it apparently militates against the perfections of God ? We know that, in worldly affairs, men are expected to adhere without any severe scrutiny to the party which they have chosen ; but ought it to be so with respect to the interpretations of Scripture ? Ought dogmas to be maintained, where germinant prophecy is acknowledged, and where the seeming state of any given subject is of course constantly liable to alteration ?

If therefore, upon a retrospective view of the 3rd of Genesis, that chapter is found clearly to evolve the information, that, after the disobedience of man, the *serpent's seed*, and an appointed

seed of God called the *woman's seed*, were to be *cotemporary upon the earth*; and if that information is *at the same time* consecutively followed up by the sentence of God, that the mother of mankind shall be subject to a *multiplied conception*; how can we refuse to receive it as literal? And more especially are we called upon not to turn a deaf ear to these plain and express declarations of Holy Writ, because we have no other method by which we can account, with any fair pretence from the divine records, for the long-continued course of evil in a world once so fair, and destined by God for the posterity of two highly favoured mortals, such as Adam and Eve manifestly were. Till they fell into Satan's snare, the dominion of the world was given to our first parents; but having become disobedient, they were apparently, by their sentence of punishment, dispossessed of their original claim to be its sole possessors. By fair deduction, the chief part of that punishment consisted in sorrow. Eve is sentenced to a multiplied conception which causes *sorrow*; for the words are, "I will greatly multiply thy *sorrow* and thy conception;" and this sorrow, both before conception and upon the birth of children, is shown to be sorrow of the *mind*, because exactly the same word, denoting *sorrow*, is denounced upon Adam, who is to "*sorrow* all the days of his life." Now, as Adam

lived, not only to see the murder of his righteous son Abel, but the curse and banishment of Cain, together with a long line of wicked descendants from him, we can be at no loss to account for his never-ceasing sorrow. And if the forbidden junction between the descendants of the appointed substitute for Abel, Seth, and the children of the banished Cain, took place during the life of Adam, we can only suppose that deep remorse was added to sorrow. At all events, we hear of no words spoken by Adam during the remaining term of his long life, unless they are retained in some of the penitential and prophetic Psalms.

By the preceding summary of what has been already investigated in these pages, it is hoped that a true and unbroken series of scriptural fulfilments has been pointed out; and if the interpretations concerning the spiritual difference between certain seeds upon earth, are allowed to be well-founded, then the Calvinistic doctrine of a partial redemption may be the true one; at the same time that we can never doubt of the mercy and forgiveness of God to those, whether nations or individuals, who have been merely *deceived*.

THE END.

LONDON:

IBOTSON AND PALMER, PRINTERS, SAVOY STREET, STRAND.



